

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1858.

Self-supporting Parishes.

THESE are the issue of our work, and the proofs and pledges of our growing usefulness. As year by year they multiply, "they open fountains in the wilderness, and springs in the desert," to give drink to His people, the chosen of our God. Time was, when old and feeble parishes were year by year sustained by Missionary aid, with no promise of growth and strength, and only encouraging the sloth and penuriousness of the people. But now there seems a holy emulation in our Missionary parishes, as to which shall soonest walk alone, dispense with Missionary aid, and begin a grateful and glad return of what they have freely received. It is a serious question, whether any parish should be on the Missionary list more than *five years*. If that is not long enough to give it strength and permanence, it surely is not so promising as to encourage further care or means being expended on it.

The following instances in Florida and Iowa are gratifying and encouraging. We regret that the communications to the Domestic Committee from Des Moines, in Iowa, made in March.

and April, did not reach us until late in August. But they have come in good time, and we congratulate the worthy and efficient rector and his people ; and the self-denying pastor and his flock in Florida upon the stand which they have taken. May God bless and prosper them, more and more, with strength and increase.

The following minute and Report did not reach us until late in August

DES MOINES, IOWA, *March 29, 1858.*

*To the Committee of GENERAL DOMESTIC MISSIONS OF THE PROTESTANT
EPISCOPAL CHURCH of the United States.*

We, the undersigned, Wardens and Vestrymen of St. Paul's Parish, Des Moines, Iowa, would express to your body, and through you to the Church at large, our grateful sense of the kind assistance which we have thus far received at your hands. Through God's gracious blessing we hope now to be able, of ourselves, to support the institutions of the Church. The report of our Rector, which will accompany this, will show, we trust, that your care and protection have not been lost.

We would suggest that Winterset, Madison Co., Sioux City, and other points in Central and Western Iowa, are especially worthy of your attention, in your great and truly noble work for Christ and his Church.

THOMAS CASE,	} <i>Wardens.</i>
WM. F. AYERS,	

SUMNER SPAFFORD,	} <i>Vestrymen.</i>
D. O. FERRISS,	
IRA COOK,	
E. SANFORD,	
BYRON RICE,	
HOYT SHERMAN,	
J. N. DEWEY.	

DES MOINES, IOWA, *April 22, 1858.*

To the Committee of GENERAL DOMESTIC MISSIONS.

THREE years ago the present month I commenced my labors in this place, having been admitted by you on your list of Missionaries, and having also received a call from the vestry of St. Paul's Parish, Des Moines. The time has passed rapidly, bringing with it many blessings

and some trials, but trials not to be mentioned in comparison with the blessings received. In regard to myself and family we have had perfect bodily health. The social advantages have been constantly increasing, by the addition of new families and by a spirit of active enterprise among the people. I have also all along enjoyed the consciousness, that here a single year, in regard to permanent good to the Church, is equal to many years spent in the more settled order of things in the older Dioceses. How can I be otherwise than thankful?

A glance at the statistical accounts of this missionary station would not, perhaps, lead all minds to the same conclusions; but those who know the West understand how it is that here emphatically we lay foundations and wait for results. I have recorded in the three years some twenty infant and four adult baptisms. On two visits of the Bishop eleven have been confirmed, and about forty are enrolled on the list of communicants. There have been seven marriages, six burials of adults, and eight of infants. The Church now owns, unencumbered with debt, two valuable lots, a church edifice, completed and paid for, and a chapel nearly completed. I have visited the city of Oskaloosa, distant 60 miles, and Fort Dodge, distant 80 miles north, and Council Bluffs, and Omaha, in Nebraska, distant about 150 miles. In all these places parishes were duly organized. Oskaloosa is now vacant; Omaha, Council Bluffs, and Fort Dodge, have the ministrations of acceptable and faithful ministers of the Church. Last Sunday I preached twice in Winterset, the county seat of Madison, and, at the request of the citizens, aided them in the organization of a parish there. In all these places, as well as in Des Moines, I preached to many who heard the Episcopal service for the first time in their lives. Indeed I was the first clergyman of our Church to officiate in each of these places.

There is more of ignorance for our Church to contend against than of prejudice against her doctrines and usages. It often happens in preaching in these new places, that most of the congregation hear the services for the first time. This was the case with a gentleman of high standing and intelligence, last Sunday, in Winterset. He had never before in his life known one of our clergy, nor heard the service. That it made no unfavorable impression upon him may be inferred from the fact that he gave a liberal subscription toward the support of a missionary, and consented to act as warden of the parish. We meet such instances constantly, and have to record with tears that we have not ministers of life to go everywhere, opening the dear paths of the Church, and bearing precious seed-trusting in His promise, who has "purchased it with his blood."

I am sincerely and gratefully,

Your late Missionary,

EDWARD W. PEET.

MONTICELLO, FLORIDA, August 27, 1858.

REV. AND DEAR BROTHER:—

I HAVE been hoping to be able to remit something from our little parishes, for the help of the Lord's workmen in the field of the world, and now enclose twenty dollars for Domestic, and ten dollars for Foreign, which I beg you to hand to the treasurer of Foreign Committee.

I perceive that you still retain Monticello and Waukeenah on your list, noting them as destitute of a Missionary at present. At my desire they consented that I should resign my appointment as Missionary under your Board, and resolved to try to support me without outside help. We are doing this in faith, hoping thereby to enable our excellent Bishop to establish another Missionary station, in part supported by your funds. If it please God, we hope to be always on your list, as paying members of the great Missionary organization of the Church. Beneficiaries formerly, we trust the good Lord of the Church will put it into our hearts and keep it there, to be in our measure benefactors.

At one time I had concluded to leave this place, and remove into another diocese, but the idea met with so much opposition, that I was compelled to give it up for the present. By increasing the number of my stations, and multiplying travelling and preaching work, we are enabled to get along, or trust we shall, with the blessing of God, at least pay expenses. And while we see very little decided fruit of our labors manifest yet to the public eye, we think there is a growth beneath the surface, which in God's own time will appear above ground, if we with faith and patience wait for it. Among the blacks our work is greatly increased, but we lack as yet any co-operation; we have no catechists and teachers among the owners of slaves, save one or two young ladies on the *Ancilla*, who have made a beginning. Dear brother, Florida is a Missionary field, and should be cultivated more extensively. Instead of this we have now only a few garden spots in the towns, where the Church is known at all—the country, almost the whole country, is a *terra incognita* to Episcopalians. In truth, we need Missionaries on horseback, to prepare the ground and make ready the fields for regular and abundant soul culture. Our fallow ground needs breaking up by some veteran Baptist in the wilderness, who shall go about preaching repentance and faith in the name of Jesus, pointing to the ark of God, the open door of the Church of Christ. Now, it is not open to the population generally; neither men nor means are supplied. Why is it, Rev. and dear Brother, that by the Church generally, this diocese of Florida is so little regarded? But I must conclude; I forget that I am not now a Missionary under your Board;

but I am still, and hope ever to be, a Missionary of the gospel of Jesus Christ. Pray for us, and forget us not.

Your Brother in Christ,

W. E. EPPES.

A Good Example.

THE following letter to our Treasurer, from the devoted Sellwood, explains itself. Here one of the feeblest and most struggling parishes, in our distant borders, sends more than many old, strong, and wealthy parishes in the more settled portions of the Church. The Missionary had already this year collected and sent, for Domestic Missions, the sum of \$174 75, making the contributions of his parish in all \$254 75 for the current year, besides \$125 75 for Foreign Missions.

Now, the secret of this large and happy issue is, we doubt not, in the painstaking Missionary spirit and lively interest of the rector himself. He has done and suffered much himself. He knows from experience what is needed by the Missionary field and by the weary and disheartened laborers, and he acts upon his real sympathy and large experience. If all our parishes, large and small, would do only half as well, upon the average, it would give us an astonishing annual aggregate of \$229,266, more than four times as much as we ever yet have raised from all our growing and favored Church. May the example speak, and persuade, till multitudes of our pastors and parishes shall be led to follow it, and abound more and more both in the Missionary spirit, and in its rich and blessed fruits.

PORTLAND, OREGON, *July 1st*, 1858.

ISAAC SEYMOUR, Esq.,

Treasurer of Domestic Missions,

44 Wall-street, New-York.

DEAR SIR :—During the past *three* months I have collected in Trinity Church, Portland, for Domestic Missions, eighty dollars; and for Foreign Missions—including my own contribution, and likewise four dollars and

forty-three cents from the children of the Sunday-school—one hundred and twenty dollars, which I retain in my hands, and which will pay my quarter's salary due this day.

Please hand the one hundred and twenty dollars to the Treasurer for Foreign Missions, and inform him of the *sources* whence it came, and also that it is for the *African Mission*.

I remain, respectfully yours,

JOHN SELLWOOD,
Missionary at Portland, Oregon.

New-Hampshire.

Concord—Rev. J. H. Eames.

THE prospects of this parish are very encouraging. Our Church accommodations are too small for us, and an effort is now being made to enlarge them. If we can get through this present Missionary year, we shall require no further Missionary aid, and thus relieve the Board of the expenditure which has heretofore been made (we trust not in vain) for the building up of the Church in this place.

Georgia.

Madison—Rev. C. H. Coley.

ON the 27th of last April our parish was visited by the Bishop of the Diocese, who administered the apostolic rite of Confirmation to three persons. On the same occasion the Sacrament of the Lord's Supper was celebrated, thus giving to the new communicants the opportunity of partaking with their brethren, without delay, of this blessed privilege. Our beloved Bishop could remain but one day with us, preaching morning and night to large and attentive congregations.

The ladies of Christ Church, and St. John's, Savannah, have lately presented us with a handsome Communion service, and included in the set was a chaste silver baptismal font. We know not whether our kind friends would wish so public an acknowledgment of their generosity, but since we do make mention of it, we must, at the same time, be allowed to thank them heartily for their disinterested goodness. Nor have our own members been behind hand in "good works." Our senior warden has furnished our chancel with a Communion table, and by the exertions, ex-

pecially of the ladies of the parish, we now possess a Sunday-school library.

This station has suffered greatly by removals. While four communicants—two of them males—have been added to the Church, five have left within the past year, reducing our number to eleven. Had none gone from among us, we should at this time have numbered sixteen communicants. And with sorrow do I have to record the expected departure next month of another member; we shall feel this loss most sensibly, not only because the person is one of our most valued Church members, but is besides the sole dependence of our choir. When the Church is in so feeble a condition, as it is in this place, such losses are indeed afflictions. May we have help from on high to bear these trials with Christian resignation.

Since my last report, the Rev. Dr. Henderson, of Emanuel Church, Athens, has exchanged with me once, on which occasion he administered the Holy Communion, and baptized one adult.

Our Sunday-school is now fairly organized, counting a regular attendance of some twenty scholars; with but two exceptions, these are children of families not belonging to the Church. The interest of the Bible class, of which mention has been made before, is still kept up. It has always been the aim of the Missionary to incorporate, as far as possible, with the lessons from Holy Writ, the pure teachings and doctrines of the Church. He trusts by this means "good seed" may be sown, which by God's grace will bring forth its "fruit in due season."

Our services have been generally well attended, and from the number of those who are regularly present at the worship of the sanctuary, we have reason to hope that some, learning in time to understand and love us, may eventually seek admission into the fold of our "Lord and Saviour Jesus Christ, which is our hope."

During Lent the appropriate services were maintained, and though often but "two or three were gathered together in His name," we felt strengthened and refreshed in our devotional exercises, assured that He was in our midst, to hear and answer the desires and petitions of His servants."

In concluding our statements, we cannot but feel in some degree saddened, that we have not more to report in the way of spiritual success. God forbid, however, that we should repine, for is not His name "Jehovah-jireh—the Lord shall provide?" Is He not always "our refuge and strength, a very present help in trouble?" The field in which we labor is, to all appearances, hard and sterile, yet surely the work is a blessed one. Whether, then, it be permitted us to witness the more abundant outpourings of His Holy Spirit or no, may we ever "hold fast the profession of our faith without wavering, for he is faithful that promised," and "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Mississippi.

Lexington—Rev. B. Halsted.

No VERY material change has taken place in this parish since my last report. Four children have been baptized ; two communicants have been added (one new and one by removal), and one lost by removal, making our present number twenty ; and ten acres of land have been added to the original grounds attached to the Church, making now in all seventeen acres.

At Wheeling, where I hold service on the second Sunday of every month, we continue to have very good congregations ; and I regard the prospect of the ultimate establishment of the Church there as highly encouraging.

At the solicitation of a member of the Church at Blackhawk, in Carroll county, I spent the fourth Sunday in June in that place, holding service in the Methodist Meeting-house, which was kindly offered, and was well filled with a very attentive congregation. This is also an encouraging field of labor, which the Church should at once enter upon, but which my other engagements will not allow me to undertake. With even monthly services, a parish could at once be organized, and a Church-edifice erected. I have promised them a week-day service soon, with a view of baptizing several children.

Tennessee.
Mission Chapel, Memphis—Rev. R. Hines.

I took charge of St. Mary's Church, Memphis, on the 1st of December, 1857. At that time there was a debt on the building of \$2,100. This amount has been paid, and the Church was consecrated to the service of Almighty God on Ascension day. There are three services on Sunday. /The night service is for the colored population. I have paid particular attention to them since my ordination, and feel greatly encouraged in my labors among them. Only convince them that you care for their souls, and they will receive you with affection and gratitude. They highly appreciate the services of a clergyman that is interested in them, and if we of the clergy will only do our duty, we will soon have the satisfaction of receiving them into the catholic Church ; for ours, being a branch of the Church of Christ, is the Church for poor folks and negroes. But as long as our Churches are too fine for them to sit in, and our clergy too accomplished to preach to them, and our people too indolent to instruct them, another reason can be assigned why we have not a larger number of them among

our communicants, without recurring to that monstrous assertion so often heard, and alas! sometimes from our own people, that the Protestant Episcopal Church is not adapted to preach the gospel to poor folks and negroes. During Lent the Church was opened for daily morning and evening prayer, except Holy week. During that week, at the request of the Bishop, I assisted him at Calvary Church. The Church is opened for divine service every Wednesday, Friday, and Holy day. The baptisms have been: adults, 3; infants, 16—total, 19. The number of communicants about 40; four persons have been confirmed. Marriages, 2; funerals, 3. Amount collected by the offertory, \$550. The collection for Domestic Missions amounted to \$24.

Ohio.

Columbus—Rev. J. L. Grover.

I ENTERED on the duties of Missionary of this station in March last, and have held regular services ever since. The portion of the Lenten season that I spent here was deeply interesting, and (as I trust) highly profitable. It is still spoken of as a period of great spiritual enjoyment by the many who attended.

We hold two services every Sunday, and the Church Fasts and Festivals are duly observed. It is the desire of those connected with this parish to have the peculiarities of the Church presented with distinctness and suitable prominence.

There is a decided improvement in the congregation. The attendance is said to be much better than it has been since the unfortunate revulsion growing out of the defection of the first rector. Several families have become connected with the parish within the last few months, and others are looking with favor upon our movement. I report no confirmations, for the reason that the Bishop has not been able to make us a visitation. There is a good class in readiness, awaiting the first opportunity of receiving this Scriptural rite.

Our Church-edifice is a neat, substantial structure of brick, very tastefully finished, with free seats. It was built some fourteen years ago by a few fast friends to the Church, who were impressed with the want of further Church accommodation in this growing city. The burden of the expense fell upon a few, but they met the responsibility with cheerfulness, believing the movement to be practicable and necessary. Some of these have gone to their reward—some have removed to other places. A few remain who were connected with the parish at its organization. They look to ultimate success with unshaken confidence. Their perseverance, and zeal, and liberality, and self-denial, through scenes of trial and ad-

versity, are worthy of all commendation. Their reward is on high, and they look for their reward to the resurrection of the just !

Columbus is the capital of Ohio ; the third city, numerically, in the State, containing a population of from 25,000 to 30,000 inhabitants. St. Paul's Church was erected in a portion of the city at that time destitute of all Church and Sunday-school privileges. On this account the growth of the parish has been retarded. Still it contains life and the elements of success, and by the fostering aid of your society, will live to bless the Church, and impart light and religious instruction to multitudes who will be brought to the knowledge of the truth through its instrumentality.

Kentucky.

Versailles—Rev. J. W. Venable.

SINCE my last Report everything has moved on quietly, and the Church continues steadily to gain ground in this part of the vineyard. The annual Convention of the Diocese met in this parish on the 26th of May, adjourning on the 28th inst., after a harmonious session. The religious services held during the Convention made a most favorable impression upon the people. The presence of the Rev. Dr. Van Kleeck, Secretary of the Domestic Board, and his stirring address on the subject of Home Missions, added greatly to our pleasure ; and I trust that his graphic pictures of the encouragements and discouragements of the vast field, may move many hearts to devise liberal things for Christ and the Church. The Bishop confirmed five persons during Convention, one of them (a sick man) in private, all of whom were trained in other folds. Of the nine persons confirmed here since December last, but one was brought up in "the old paths." It is thus the Church must grow in this region, for some years to come, by drawing recruits from the ranks of the various religious bodies around, until the children of the flock are old enough to take a stand in defence of Church principles. God is with us of a truth and to Him only do we look for help in our efforts to promote His glory.

Michigan.

Ontonagon—Rev. William Kelly.

ONE difficulty peculiar to this place, in common with the whole region around, is its isolation. At this remote point the example of the good deeds of other portions of the Church, to provoke to love and good works, is little felt. The force of the wave of influence is spent before it reaches us. But this same distance and isolation, like a great breakwater, saves

the land from an inundation of heretical teachers, so that there is less of the oppositions of positively false teaching than in places more easily accessible.

In some respects the prospects of the parish are about the same as at the time of writing the last report ; in others, they are better. The permanent congregation is about the same, but there has grown up in most of the attendants a clearer and juster appreciation of the true character and relations of the Church. During the Lenten fast there was public worship, and a sermon twice on Ash Wednesday and Good Friday, and public worship and a lecture every Wednesday and Friday evenings. Those services were quite well attended, better than any week day services ever before held in the parish. And since Easter there has been public worship and a lecture every Wednesday evening, with generally a very respectable attendance.

It is now a little more than three years since your Missionary took charge of this station. During that time, through encouraging and discouraging circumstances, through toils and weariness, he has attempted to do the work of the Church, not always as he would, but as best he might under the circumstances. Within that time a very handsome church has been built, furnished, and paid for. There is also a small, but comfortable parsonage on the same lot. Forty-nine infants and six adults have been consecrated to Almighty God, in Holy Baptism, and twenty-five persons have renewed their baptismal vows in the Apostolic rite of Confirmation.

Having received, and thought fit to accept of, an invitation to take charge of St. James's Church, Dexter, Mich., this report dissolves my relation to the Domestic Committee. When I remove, which will be in a few weeks, I shall have supplied this parish two months after the expiration of the Missionary year.

Lyons—Rev. D. B. Lyon.

I REGRET not having anything very interesting to report at this time from my missionary field.

I have endeavored to preach the truths of the Gospel plainly, and hope that the seed sown will, ere long, bear fruit to the glory of God.

I have baptized eight children and performed the marriage service three times.

By request of the Bishop I have visited and held service a number of times in Lansing, 30 miles distant ; also in St. John's, 20 miles distant, and in other places, as opportunity offered. At Lansing there are about twenty communicants, mostly ladies, who ardently desire the regular services of the Church, but are heartily discouraged on account of their own

weakness, and the fact that they have no house of worship. Lansing is an important point, and we hope, ere long, to see a church there worthy the capital of Michigan. St. John's is a new and rapidly growing town, numbering about eight hundred inhabitants. There are no Communicants there, but a number who are warmly attached to the Church. They have recently organized a parish, given a lot, and pledged one thousand dollars toward building a church. For the present I think it would be well to connect this parish with Lyons and Ionia.

Owing to the very serious calamities that have visited my parish in Lyons, from time to time, affecting the temporal interest of the Church almost to total ruin, it has been a difficult task to keep the congregation together long enough to outlive their troubles. I have so far succeeded in this, that I think another missionary could now enter this field and carry forward its work with the best prospect of success. With this view I tendered my resignation as Rector of the parish, on Easter Monday last, and have since been co-operating with the Vestry, in endeavoring to find some new and efficient minister to come and occupy my place. As soon as this object shall have been accomplished, I shall feel that my happiness, as well as usefulness, will be greatly promoted by a removal to some other field. In the mean time I shall endeavor to continue my labors here much the same as usual, without any pay from the people, and, if possible, without any further draft from the Missionary Fund, until God, in his providence, shall make known the way whereby the change, so much needed on my part, may be effected, consistent with my own and the best interest of the Church here.

Lake Superior, Cliff Mine, Eagle River, &c.—Rev. J. Bramwell.

ONE year since, I entered upon my mission at this place, with but one communicant, and surrounded with many impediments. The services of the Church, however, made their favorable impression, and the congregations became too large, comfortably to occupy the dilapidated school-house, which was the only place for worship. Several gentlemen connected with the mine generously came forward, and offered liberally to assist in the erection of a large and beautiful church-edifice. This building was commenced at once, and is now completed, and will be free from debt. This is the fourth Protestant Episcopal Church which has risen, in quick time, upon the distant shores of Lake Superior. No expense has been spared in its erection, and it will favorably compare with the best of the buildings of a middle class. Its imposing appearance, its chancel and windows, and the interior ornaments, make it a grace to the location, and a praise to those by whose offerings it has been perfected, and a becoming place for the worship of the Holy One. A visit from the Right Rev.

the Bishop is expected soon, when the church will be consecrated, and several persons who are in readiness, confirmed.

The Mission at this point will excite a peculiar sympathy and support when it is known that it is the first and only Protestant Episcopal effort exclusively devoted to the miners of the lake. Your missionary in such a field has much of ignorance to enlighten, and many prejudices to overcome, and constant removals will prevent him from putting down in statistics the full amount of good effected. Much good has, however, during the past year been evidently wrought; many who spent the Lord's, day in a sinful indolence, or in low amusements, have been brought beneath the sound of the glorious Gospel, and the influence of the solemn Liturgy and a large and regular attendance upon the ordinances has proved that the Church can attract, and meet the wants of, the lost masses. Many also who, in early days, were cherished in the Trans-Atlantic Mother Church, have heard again, with manifest joy and profit, the sound of her calm and sacred voices; and though some of these, forsaken so long, hold back, satisfying themselves with a regular attendance upon public worship, yet we believe the power of a sure attraction is upon them, and that the "good old way" of their fathers and of their childhood will again become familiar to their footsteps. Others, less acquainted with us, have had their interest excited, and are making close inquiry into our doctrine and ritual; and were your missionary put in possession of Church books for circulation, and especially the "Common Prayer," with such assistance many more of these would be brought to a safe and saving conclusion. Surely this charitable effort, made amid wandering multitudes, will be vigorously supported by Christians from afar, and a testimony given here, that the love and care which the Catholic church has ever exhibited to her poor and lowly members, is still in lively exercise. In all places which I have visited, I have found a yearning for our settled ministrations; and were men and means at hand, our churches might rapidly and seasonably be multiplied, through the whole length of this mineral range.

Iowa.

Mount Pleasant—Rev. F. Emerson Judd.

THE state of our parish during the last half year has, by God's blessing, much improved. The ordinary congregations are frequently too large for the building in which we at present worship; and at the Bishop's last visitation nine persons were confirmed.

Were it not for the great pecuniary difficulties encountered by our people, an effort to erect a new edifice would be at once made. As it is, we

are all awaiting, *in faith*, the time when an attempt to raise the means can be made, with a reasonable hope of success.

When the Confirmation was held, we were so fortunate as to have Bishop Lee with us over Sunday ; and during the interesting services of that day, many, I believe, began to lay aside the prejudices of years ; for many who once looked upon the Episcopal Church as well nigh dead in formalism, are ready now to acknowledge that there is in her institutions warmth of life within, as well as harmony and beauty without. We have on the Sabbath, two services, a Bible class, and Sunday-school, all of which are well attended. May the Lord continue to prosper us, and to Him shall be all the glory.

Iowa City—Rev. W. H. Barris.

IN sending my report for the year ending July 1, it affords me much pleasure to inform you of the increasing and, I trust, permanent prosperity of the parish.

At the recent letting of our pews we were reinforced by the addition of several families who then identified themselves with the parish.

Our congregation is large and very uniform in their attendance, and marked in their attention.

Our Sunday-school has been organized anew, and bids fair to abound in blessing.

There has been, throughout the year, much religious interest in the congregation, as evidenced in our class for Confirmation, held just before our Convention.

We have two difficulties to grapple with, peculiar especially to the West. First, the ever-shifting character of the congregation by removals, and the heavy rent we pay for the use of the edifice in which we hold service.

Hard as the times are, and deeply as we feel it, we have within the year made our first effort toward collecting funds for the purchase of a lot for the Church. With praiseworthy exertion, the ladies of the congregation raised among themselves about \$60, and then gave a strawberry festival, which realized for them \$140, making in all \$200.

Durant—Rev. W. Y. Johnson.

I COMMENCED services at Durant, March 20th last past, and have held them alternately, on Sundays, with Leclaire, 15 miles up the river from Davenport.

Durant is a small town or station on the Miss. & Mo. R. R., 20 miles west of Davenport. It is situated on the broad prairie, and is surrounded by a most beautiful and fertile section of country, fast filling up with an enterprising and intelligent people.

Our church was built by the earnest and self-sacrificing efforts of the inhabitants in the town and vicinity, aided very materially by individuals connected with the railroad, and holders of property in the town and vicinity. Since I have preached here I have been much encouraged by the kind attentions of the people, as also by the appearance of marked attention to the gospel message, and the hope that good fruit is already beginning to appear. I expect soon to be able to present two or three to the Bishop for Confirmation, as the subjects of Divine grace. The parish is feeble and poor and needs benevolent aid to complete the foundation of the church, and to procure a melodeon, which we feel the need of very much. Yet these things are only secondary to the means to support a minister during these times of unprecedented pecuniary embarrassment. Nearly all the inhabitants in this region are in debt for their homes, and this season has been added to the hard times an almost ruined crop of both wheat and oats, which cuts off all hope of present relief from debt. It is, indeed, a very gloomy time. The people of the parish are exceedingly anxious for service all the time, but it is impossible to comply with their wishes, because they cannot raise sufficient means to warrant me in giving my time to them alone. Yet, if I had means of my own, I should not hesitate long to comply with their wishes.

Indeed I fear our Church will fail to secure great advantages which seem to present themselves to our acceptance, unless some way is soon devised to occupy the field fully. Our Diocesan fund is so inadequate to the great work we have to do that we cannot obtain relief from this source, and we can only wait the Lord's pleasure in humble resignation, till He shall open the windows of heaven and pour us out a blessing. And if a blessing comes laden with the quickening influences of the Spirit, and rich in ingathered souls to His garner, our hearts will greatly rejoice.

As already mentioned, I preached every other Sunday at Leclaire. Here we have no parish organized, because of the changing aspect of population which prevails in many new towns, and Episcopalians are few; yet our services are highly appreciated by members of other denominations, who bid us God speed.

Had we means to build a church and support a faithful minister of Christ, we would occupy a position to do much good. At this place I found eight or ten communicants, although we could learn of none by inquiry on my first visit.

I hope also to see two or three confirmed here before long, as much seriousness is manifested in attention to the presentation of Christ Crucified. Oh, for a shower of Divine grace to be poured out on these spots in the wilderness, that I may be assured that I have not labored in vain in the Lord !

Minnesota.

Sauk Rapids and St. Cloud—Rev. Dudley Chase.

YOUR Missionary reports that he was appointed to this station from April 1st, 1858. That as early as practicable he entered upon the duties of his station; that he was absent with permission, for the purpose of removing his family, several weeks. The two places have each a neat wooden church, built after the same pattern, 20 by 40 feet, exclusive of chancel, retiring room, and vestibule. The inside walls are ceiled with wood stained in imitation of oak. The whole appearance is neat and tasteful. Services are held once a Sunday in each place. The villages are four miles apart on opposite sides of the river. No Sunday-school is yet organized. The Church people at this distant point, though few in number, form an intelligent and pleasant community, which we have reason to hope will increase in numbers, and not diminish in zeal.

It was an interesting sight when six clergymen assembled at the call of the Bishop at the consecration of these two beautiful churches, placed at outposts on the borders of civilized society. With the kind sympathy of distant brethren, your Missionary anticipates much happiness to this people.

 Arkansas.
Van Buren—Rev. W. Binet.

ISOLATED as the Church is in these remote parts of the Union, you will not be surprised at my asking from you if we are soon to see a Bishop amongst us. The State of Arkansas seems to be at a stand-still in regard to Church matters; yet I believe this is favorable ground. There is a very pretty town on the banks of the river, accessible at all seasons by water, and with a population of some 15,000 souls, and not one Protestant minister is settled there. In many other places our Church would undoubtedly thrive, and with the assistance of your Society, this would soon be a fine diocese; and that, too, with no great difficulty.

My present purpose in sending you these lines is to inquire from you if a clergyman cannot be sent by your Society to occupy the important post of Fayetteville, fifty-two miles north of my station. It is a pleasant, hilly spot, very healthy, with a pretty Church. About \$300 could be easily procured from the congregation—one layman offering \$100 for the support of the rector. Besides which, in a fine grove of trees, on an eminence overlooking a large prairie, extending before the eye as a vast sea, is a fine property belonging to the Church, and well suited for a school, with a chapel and house. An energetic man, a good scholar and teacher, would undoubtedly succeed well.

It is with pleasure I write to you that my parishioners at Fort Smith are building a Church, which, when completed, will cost about \$4,500 ; they will now spend on it \$3,200, a sum nearly all subscribed within the limits of the parish. We need a Church in Van Buren, and trust this good example will not be lost.

Texas.

Cold Spring—Rev. N. P. Charlot.

WITH this month closes my first half year's labor in this missionary field. Immediately upon receiving an Episcopal ordination (for I had been several years a minister in the Presbyterian Church), I received a very cordial invitation from this, and the parish at Huntsville, to become their minister, which I accepted, and immediately commenced my labors, dividing my time equally between those two parishes.

It is, indeed, a new and wide field for missionary enterprise, and where much may be accomplished in the extension of the Church of Christ, provided the missionary can receive such a temporal support as will enable him to devote his whole time and effort to his appropriate work.

The parish at Cold Spring has been organized for some eight or nine years, and has been sustained almost exclusively by the persevering efforts of Mr. H. Gillette, lay reader, (whose influence, as a practical scholar and devoted Christian, is widely felt, and acknowledged in this portion of Texas), for it had never enjoyed the services of an ordained minister more than two Sundays previous to my settlement here.

We have a very interesting Sunday-school, numbering about 50 scholars, supplied with active and devoted teachers, under the superintendence of Mr. H. Gillette.

I have baptized forty infants, all colored, except one. There have been no confirmations, for the simple reason that the Diocese is without a Bishop, which I hope may not long be the case.

I consider Huntsville much the better field, because it is a much larger place, and furnishes a proportionably greater amount of material upon which to operate.

As at Cold Spring, so here, the parish has no church building of its own, but has secured the use of one belonging to the Cumberland Presbyterian Church, and not occupied by that Church at this time. I have in Huntsville a congregation of intelligent and attentive hearers, and have reasons to believe that the principles of the Church, like leaven, are gradually, and silently, producing their legitimate influence upon the minds of the people.

There is no Sunday-school in that parish, but we expect to organize one

in a short time. Huntsville is twenty-eight miles from Cold Spring, where I reside with my family; consequently I cannot be there as much of the time as the interest of the Church requires.

There is much need of missionaries in this portion of Texas. Besides the field which I occupy, there are several towns within a range of forty miles from this place, each of which ought to be supplied with a missionary. I will name three of them : Moscow, which is thirty-five miles east; Liberty, fifty miles south, situated on the Trinity river, and a place of considerable trade; and Montgomery, fifty miles to the south-west. Hitherto I have had as much to do, in my own field, as I could do, and had no time that I could employ in looking after the welfare of other fields ; but I intend, shortly, to visit each of those places, that I may be able, in future, to report more fully as to their condition and prospects.

San Augustine—Rev. J. Owen.

So far as attendance on the ordinances of the Church is concerned, I have met with as much encouragement here as I could well expect. At Nacogdoches there is quite an interest excited in behalf of the Church ; a number of candidates are waiting for Confirmation, most of whom have been baptized as adults ; but our prospect for a Bishop is, alas, very unpromising, as the Rev. Mr. Weston, the third elected to the office, following the example of his predecessors, has now declined the honorable but arduous position.

Our Church is so conservative in its character, that one might reasonably suppose the most northern man could not fail to give satisfaction, so far as he would have to do with politics in the episcopate of any Southern State. In saying this, I am sustained by experience, for I labored for twenty-two years in such a State, and most of the time under the jurisdiction of one from the North, whom no Southern State could be otherwise than profoundly proud to acknowledge and revere as its Bishop. Indeed, his superior can nowhere be found.

Our Church cannot fail to recommend itself in time to the intelligent population of this country. At Nacogdoches an aged Methodist minister, who was an excellent scholar, attended its services regularly, and communed at every return of the Sacrament of the Lord's Supper, which, I have no doubt, helped to prepare him for a better world, which he entered last spring, suddenly, but in a good old age. Another communicant has since followed him, who was also in early life a local Methodist preacher, but for years past a faithful communicant of the Church, who took an earnest and active part in the Sunday-school. The loss of him was very much felt in the community of which he was a very useful and worthy member. A few weeks ago I married there the only daughter

of a deceased Methodist minister, who in his day attained in this country great eminence among his people, and a step-daughter of the present incumbent of that circuit. Sunday before last the circuit preacher at this place, and his whole congregation, attended church in the evening, and the latter in the morning also. I state these facts to show that there is not the same prejudice manifested here against the Church, on account of its supposed exclusiveness, as in some other places. Indeed, why should any be prejudiced against the Church, for we can rejoice in all the good that is done by the various denominations outside of her, and hail the day when, by the influence of the good Spirit of our God, we shall all yet be one, even as the great Head of the Church and his Father are One.

I have much cause to be thankful that, notwithstanding my exposure to a whole night's travelling every two weeks, and the great demand upon my lungs and voice, as I have to lead in the chants and psalms and hymns of the Church, I have, so far, enjoyed excellent health, and have not failed in a single instance to fulfill my official engagements. *Laus Deo !*

Kansas.

Ellwood—Rev. J. E. Ryan.

ELLWOOD is a flourishing little town, one year old, and contains about 350 or 400 inhabitants. It is situated on the Missouri River, directly opposite St. Joseph, and is the western terminus of the Hannibal and St. Joseph railroad. When this railroad is completed, we expect that a great portion of those coming to Kansas will come this way in preference to the way by St. Louis, and thus avoid the dangers of river navigation. If our expectations are realized, then our town will be the gateway of Kansas.

I hold service every Sunday in Ellwood, and when the weather is favorable, have large and attentive congregations. Last Sunday our place of worship was filled to its utmost capacity, many could get no seats, and went away, whilst about thirty stood around the door. Quite a number of the citizens of St. Joseph attend our services every Sunday.

Almost immediately after I came here I circulated a subscription for the building of a church edifice, and succeeded in getting about \$1200 subscribed. If it were not for the very hard times, I think that I could have gotten enough at home to have completed the building. As it is now, we shall have to look to the Churchmen of the East for some assistance.

On the Third Sunday after Easter I baptized the first child born in Ellwood, the son of my only communicant.

I have not organized a Sunday-school yet, but shall do so as soon as I get the Sunday-school library, which I have written for. We want about 30 or 40 prayer-books. Who will send them ?

Manhattan—Rev. N. O. Preston.

I HAVE secured in this place for the Church 20 lots in the city of Manhattan, 50 feet by 150. I preached last Sunday afternoon at a place called Ogden, near Fort Riley; had a fine congregation, was solicited to have another appointment, and was offered ten acres of land, in a rising village, for the Church, if I would officiate for them. I promised to visit them again in two weeks, and shall do what I can to build up our beloved Church there, and elsewhere in the region round, making this Manhattan the centre of operations and my future home. It is a most delightful spot, and I hope ere long that there will be a strong church here.

Having now labored four months in this encouraging field, I thank God for directing my steps hither. I have had a congregation during the summer varying from 30 to 100 souls. In June I organized a Sunday-school and Bible class which numbers about 50. I found here three communicants. We have now six, and there are five persons awaiting confirmation.

The people have generously assisted me to build a house for myself and family, and in addition to the 20 lots (now secured to the Church by deed) they have guaranteed the material for a stone church, the erection of the walls and the lumber requisite—excepting the flooring and shingles, which must be of pine. These offerings for the church edifice, at a fair estimate, is 1000 dollars. These people have begun nobly in the good cause, and with God's continued favor, and the aid we confidently expect from our brethren, we will have our church reared for consecration in June, 1859. If this can be accomplished, we shall, from present indications, be the first self-supporting church in Kansas.

A Call from California.

LETTER FROM BISHOP KIP.

SAN FRANCISCO, *Sept. 3, 1858.*

MY DEAR DR. :—Since I last wrote you, I have been absent every Sunday, until the last, generally in supplying vacant places in the Diocese. In this way I have visited Mans Island and Vallejo, Benicia and Martinez, Napa and Petaluma.

The service held at Napa was the first by our Church at that place. A parish was organized, a lot presented, and about 100 dollars a month subscribed for a clergyman. As soon as one shall enter on his duties, a good congregation will be gathered, a Church edifice soon erected, and in a single year I believe this will be a self-supporting Church. In addition, it has the advantage of being one of the most balmy climates in the world,

and, as Napa is an agricultural town, it is not subjected to the changes of the mining towns.

The beautiful brick Gothic church at Stockton—the prettiest Church edifice on the Pacific coast—has been consecrated. It is a monument of the zeal and energy of the Rector, Mr. Hager, overcoming obstacles, which at times seemed insurmountable.

A few Sundays since, Mr. J. Chittenden was admitted to the order of Deacons, in Trinity Church, in this city. He is President of San Francisco College, and will officiate on Sunday mornings, for the new parish at the Mission Dolores, a few miles from this city. Mr. H. G. O. Smeathman, who was also ordained Deacon, has taken charge of the vacant parish at Grass Valley.

We are beginning to feel the reaction of the Frazer River excitement. Thousands who went to Victoria have returned, for, although no one doubts the existence of gold in that region, the winter, so far north, is no time to work in the mine. Then, we will soon have the emigration from the East and from Europe, which this news will produce. It is estimated, indeed, from the accounts received, that the next twelve months will see a larger addition to our population, than any preceding year since the first settlement of the country. But the Church is making no provision for these increasing thousands. We have not, indeed, one quarter enough clergy for our present wants.

Among many openings in this Diocese, I will mention one: In the north of this State is Yreka, a rapidly increasing place. Last week I received a letter from there, written by a professional gentleman, in the name of many others, urging me to send them a clergyman. He states that Yreka, with the scattered population around it, has 4,000 inhabitants. For all these, there is but one place of worship—a Methodist chapel. To this the great majority of the people will not go; and they believe that a large and flourishing Episcopal congregation might be built up by a man of energy and talents. They offer to give, *certainly*, \$2,000 a year, and, *probably*, more. This, of course, would depend upon the personal qualifications of the incumbent. This place is perfectly healthy, and a clergyman might, from this point, produce an influence for good, which will be felt over the whole surrounding country. Yet, where is the man?

How many young men are there at the East, who are spending their lives in small parishes, “keeping alive the things that remain,” who here might exert an influence ten-fold greater, and which will continue to increase, as an empire rises in its strength, on the shores of the Pacific. Yet we are left, a small handful, to fight the battle for the Church, asking in vain, “Who will come up to the help of the Lord?”

Believe me, yours, faithfully,

WM. INGRAHAM KIP.

Board of Missions.

TWENTY-THIRD ANNUAL MEETING.

THE Annual meeting of the Board of Missions of the Protestant Episcopal Church in the United States, will be held in Christ Church, Baltimore, Rev. Dr. Balch, Rector, on Wednesday, October 13, at 5 P. M.

The Annual Sermon will be preached in the same Church, on the same evening, at 7½ P. M., by the Rev. Dr. Muhlenberg, of New-York.

On Thursday morning, the Holy Communion will be administered in the same Church.

On Thursday evening, a Missionary Meeting will be held in Grace Church, Rev. Dr. Coxe, Rector, at 7½ o'clock, when several addresses may be expected.

Collections will be made on each occasion for Domestic and Foreign Missions. It is hoped there will be a large attendance of the members of the Board, and a new impulse given to our work and cause.

Appointments.

IN Kentucky, Rev. J. C. Tennent, to Elizabethtown and Belmont, from July 1st, and Rev. F. B. Nash, to Maysville, from September 1st, 1858. In Indiana, Rev. W. H. Stoy, to Lima, from July 1st, 1858. In Illinois, Rev. John Wilkinson, to Dixon, and Rev. E. McClure, to Warsaw, both from July 1st, 1858. In Iowa, Rev. John Hochuly, to Fairfield, from September 1st, 1858. In Tennessee, Rev. George C. Harris, to Nashville, from July 1st, 1858.

Resignations.

IN Georgia, Rev. W. N. Ward, of Talbotson, from Sept. 1, 1858. In Ohio, Rev. W. C. French, of Ironton, from October 1, 1858. In Illinois, Rev. F. B. Nash, of Tiskilwa and Providence, from August 1st, 1858. In Wisconsin, Rev. J. H. Egar, of Waukesha, from July 1st, 1858. In Iowa, Rev. P. A. Johnson, of Fairfield, from July 21st, 1858. In Tennessee, Rev. J. Gierlow, of Louisville, from Oct. 1st, 1858. Rev. W. C. Munroe, of Detroit, Michigan, from Oct. 1st, 1858.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from August 15, to October 1, 1858:

Maine.		
<i>Wiscasset</i> —St. Phillip's.....	3 44	
New-Hampshire.		
<i>Dover</i> —St. Thomas', "Mrs. H.".....	3 00	
Vermont.		
<i>Norwich</i> —St. Andrew's.....	1 70	
Massachusetts.		
<i>Boston</i> —Advent, S. School.....	10 00	
" Christ, for Iowa.....	10 00	
<i>Hopkinton</i> —St. Paul's.....	2 50	
<i>Pittsfield</i> —Edward A. Newton, Esq.....	50 00	
<i>Roxbury</i> —St. James', of which \$10 are for Episcopal Miss Association.....	31 88	
<i>Salem</i> —St. Peter's.....	50 00	154 38
Rhode Island.		
<i>Newport</i> —Trinity.....	142 62	
<i>Providence</i> —St. John's Morning Sunday School; quarter's pledge, for Bishop Lee of Iowa.....	125 00	
" St. Mark's Sunday School.....	4 20	271 82
Connecticut.		
<i>Ansonia</i> —Christ.....	5 00	
<i>Bridgeport</i> —St. John's.....	50 00	
<i>Hartford</i> —St. John's.....	41 00	
<i>New-Haven</i> —Trinity.....	89 75	
<i>Newtown</i> —Trinity.....	19 53	
" Wm. B. Glover.....	15 00	
" H. M. L.....	50	
<i>Norwalk</i> —St. Paul's.....	30 50	
<i>Norwich</i> —Anonymous.....	2 00	
<i>Old Saybrook</i> —Grace.....	10 00	
<i>Stamford</i> —St. John's.....	60 00	
<i>Stratford</i> —Christ.....	41 86	
<i>Waterbury</i> —St. John's, "thank offering of a member".....	10 00	
<i>West-Haven</i> —Christ.....	4 57	
<i>Westport</i> —Christ.....	8 00	
" A thank offering for mercies received".....	100 00	487 71
New-York.		
<i>Albany</i> —Grace.....	11 55	
" St. Paul's.....	41 75	
<i>Brooklyn</i> —St. Ann's.....	667 84	
<i>Cherry Valley</i> —Grace.....	5 00	
<i>Cooperstown</i> —Christ, Theodore Keese, Esq.....	20 00	
<i>Duanesburgh</i> —Christ.....	5 35	
<i>Fishkill Landing</i> —St. Anna's, of which \$1.25 is from Sunday School.....	54 51	
<i>Greenburgh</i> —Zion.....	12 97	
<i>Glenham</i> —St. John Baptist.....	3 00	
<i>Greenpoint</i> —Ascension, Little Mary's Fair.....	3 56	
<i>Hempstead</i> —St. George's.....	35 33	
<i>Hudson</i> —Christ.....	2 72	
<i>Islip, L. I.</i> —St. Mark's.....	4 00	
<i>Kingston</i> —St. John's.....	15 00	

<i>Lansingburgh</i> —Trinity.....	20 00	
<i>Lower Red Hook</i> —Christ.....	14 70	
" Christ, Mission, Clermont.....	6 01	
<i>Newburgh</i> —St. George's.....	51 40	
<i>New Rochelle</i> —Trinity.....	34 00	
<i>New-York</i> —Grace.....	500 00	
" St. George's, Mr. John H. Earle.....	200 00	
" St. John Baptist ½.....	24 21	
" St. Luke's, J. Wallace, Esq.....	15 00	
<i>New Windsor</i> —St. Thomas, ½.....	9 47	
<i>Oyster Bay</i> —Christ.....	3 10	
<i>Poughkeepsie</i> —Christ, from a member, "a thank offering for special mercies".....	3 00	
<i>Red Hook</i> —St. Paul's, ½.....	10 00	
<i>Richfield Springs</i> —St. John's.....	1 70	
<i>Richmond</i> —St. Andrew's, and Factoryville, Trinity Chapel.....	45 35	
<i>Rockaway, L. I.</i> —Trinity.....	17 00	
<i>Rhinebeck</i> —Messiah.....	33 05	
<i>Setauket</i> —Caroline Ch.....	4 90	
<i>Sing Sing</i> —St. Paul's, additn'l.....	10 00	
<i>Troy</i> —Christ.....	10 00	
<i>Unadilla</i> —St. Matthew's.....	12 00	
<i>Waddington</i> —St. Paul's.....	5 00	
<i>Whitestone, L. I.</i> —Grace.....	25 00	
<i>Williamsburgh</i> —Calvary Free Church.....	1 68	
<i>Williamsburgh</i> —Grace.....	3 00	
" From a Friend".....	1 00	1947 25

Western New-York.

<i>Oxford</i> —St. Paul's, a parishioner.....	10 00
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New-Jersey.

<i>Belvidere</i> —Zion.....	2 77
<i>Hope</i> —St. Luke's.....	2 17
<i>Knowlton</i> —St. James'.....	2 64
<i>Morristown</i> —Redeemer.....	23 80
" St. Peter's.....	94 00
<i>Mount Holly</i> —St. Andrew's Female Missionary Society.....	10 00
<i>New Brunswick</i> —Christ.....	82 50
<i>Rahway</i> —St. Paul's.....	12 68
	230 56

Pennsylvania.

<i>Birdsboro'</i> —St. Michael's.....	10 44
<i>Bloomsburgh</i> —Rev. A. M. Wyllie.....	15 00
<i>Danville</i> —Christ.....	8 00
<i>Lebanon</i> —Anonymous, Twelfth Anniversary.....	3 00
" Eighth Anniversary, by Memory.....	2 00
<i>Minersville</i> —St. Paul's Sunday School.....	5 00
<i>Morlatton</i> —St. Gabriel's.....	14 56
Baptismal Offer'gs, fm. T.A.....	2 00
	60 00

Delaware.

<i>Newcastle</i> —Emanuel.....	38 22
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Maryland.

<i>Ann Arundel Co.</i> —St. Margaret's, of which \$15 are from a Member.....	30 00
<i>Calvert Co.</i> —Christ Church Parish, ½.....	12 00
<i>Hagerstown</i> —St. John's.....	15 00
<i>Montgomery Co.</i> —St. Bartholomew's, from a communicant.....	5 00

<i>Prince George Co.—St. John's</i>			<i>Louisiana.</i>		
Parish. St. Barnabas con-			<i>New-Orleans—"A Friend,"</i>		
gregation :			<i>West Baton Rouge—St. John's.</i>		
Offerings of congregation...	10	50	<i>Wisconsin.</i>		
" " "Mrs. De B."	2	25	<i>Green Bay—Indian Mission</i>		
" " "C. M."	1	00	<i>Prairie du Chien—Trinity</i>		
" " "B."	1	00	<i>Iowa.</i>		
" " Colored Com-			<i>Iowa City—Trinity, for Episco-</i>		
municant	25		<i>papal Missionary Society</i>		
<i>Talbot Co.—St. Michael's Parish</i>	15	00	<i>" Orphan's Home of Indus-</i>		
<i>Washington, D. C.—"Sigma"½</i>	20	00	<i>try</i>		
<i>Virginia.</i>			<i>" An Humble Member of the</i>		
<i>Charlestown—"A Friend,"</i>	5	00	<i>Church,"</i>		
<i>Richmond—St. James</i>	10	00	<i>Minnesota.</i>		
<i>North Carolina.</i>			<i>Hastings—St. Luke's.</i>		
<i>Raleigh—Christ, from four la-</i>			<i>Texas.</i>		
<i>dies, ½</i>	5	00	<i>Matagorda—Christ</i>		
<i>South Carolina.</i>			<i>Legacies.</i>		
<i>Aiken—St. Thaddeus'</i>	22	36	<i>Estate of Hanford Smith, late</i>		
<i>Charleston—St. Michael's</i>	29	50	<i>of Newark, N. J. ½</i>		
" St. Philip's	66	29	<i>Legacy from Miss Harriet Dade,</i>		
" "R."	30	00	<i>late of Mobile, Alabama, ½</i>		
<i>Richland—"C."</i>	5	00	<i>Legacy of Mrs. Sarah Grigor,</i>		
<i>Georgia.</i>			<i>late of Norwalk, Conn.,</i>		
<i>Athens—Emmanuel, Mission'ry</i>			<i>by Rev. Dr. Mead</i>		
<i>Society</i>	10	00	<i>Legacy by the will of Miss Let-</i>		
<i>Savannah—Christ, a member,</i>			<i>tie H. Pettit, late of St.</i>		
<i>for Oregon</i>	5	00	<i>Ann's Church, Brooklyn,</i>		
" From a lady, for Oregon	20	00	<i>L. I., by hands of Dr. Cut-</i>		
" For Rev. Mr. Townsend in			<i>ler, ½</i>		
<i>Iowa</i>	40	00	<i>Miscellaneous.</i>		
<i>Florida.</i>			<i>" For Domestic Missions,"</i>		
<i>Monticello—Christ</i>	20	00	<i>" A daughter of the Church,"</i>		
<i>Ohio.</i>			<i>" E. R. U." by Mr. Stanford</i>		
<i>Cleveland—Grace</i>	30	13	<i>" T. R. J."</i>		
<i>Ironton—Christ</i>	3	00	<i>Anonymous, for Northwestern</i>		
<i>Indiana.</i>			<i>Missions</i>		
<i>Bristol—St. John's</i>	5	13	<i>J. M. Pullis, Esq., for Missions</i>		
<i>Lima—St. Mark's</i>	1	41	<i>in the West</i>		
<i>Illinois.</i>			<i>Total from August 15th to Oct.</i>		
<i>Springfield—St. Paul's, for Bp.</i>			<i>1st, 1858</i>		
<i>Scott</i>	4	50	<i>Total from October 1st, 1857</i>		
<i>Sycamore—St. Peter's</i>	3	00	<i>Balance received from late</i>		
<i>Waverley—"S. G. M."½</i>	5	00	<i>Treasurer</i>		
<i>Alabama.</i>			<i>Sum Total for the year</i>		
<i>Russel Co.—Mrs. E. B. Turner</i>	50	00			

THE following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West in Philadelphia, by the following named churches and individuals, from the 1st to the 31st of August, inclusive, 1858.

<i>Rhode Island—From Sunday</i>			<i>Georgia—E. L. W., a member</i>		
<i>School, St. Mark's, Warren</i>			<i>of Christ Church, Savannah</i>		
<i>Western New-York—St. John's</i>	\$12	00	<i>Missouri—Mrs. C. E. Burris,</i>		
<i>Church, Mount Morris</i>	125	90	<i>Richfield</i>		
<i>New-Jersey—A member of Grace</i>			<i>Illinois—C. W. B., Manchester</i>		
<i>Church, Lockport</i>	2	50	<i>Iowa—Trinity Church, Iowa</i>		
<i>St. John's Church, Eliza-</i>			<i>City</i>		
<i>bethtown</i>	27	81	<i>Total receipts in all the month</i>		
<i>Pennsylvania—Little A.'s birth-</i>			<i>of August</i>		
<i>day offering, \$1; Girard</i>			<i>To which add balance on hand,</i>		
<i>Life Insurance and Trust</i>			<i>August 1st, 1858</i>		
<i>Co., for interest on deposit,</i>			<i>Aggregate fund for distribution</i>		
<i>\$13 33; Mrs. Helen A.</i>			<i>Of the above aggregate, the</i>		
<i>Brown, Erie, \$7; total</i>			<i>Treasurer of the Domestic</i>		
<i>Maryland—R. T. Earle, Winton</i>			<i>Committee has received,</i>		
<i>Virginia—Zion Church, Hed-</i>			<i>within the same period</i>		
<i>gesville, \$2.50; Trinity Ch.,</i>			<i>And leaving to be received by</i>		
<i>Martinsburg, \$2.50; Lex-</i>			<i>him when appropriated by</i>		
<i>ington parish, Amherst Co.,</i>			<i>the Association</i>		
<i>\$11; Rev. Francis M. Ba-</i>					
<i>ker, Richmond, \$20; total</i>					

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1858.

CHINA.

WE shall take occasion soon to enter more fully into a consideration of the wonderful events which have recently transpired in the vast empire of China. That its gates were to remain closed against the ingress of foreigners, was not expected. It was thought by those best able to judge, that the end of the controversy between China and those powers with which she has been at war, would result in a throwing open of those gates; but that this result should have been reached so speedily and so fully, was scarcely anticipated by any one.

We are not yet in possession of full particulars in relation to the new American Treaty with China; enough is known, however, to settle the point, that hereafter there is to be "a recognition and absolute toleration of Christianity" throughout the empire. The whole country, it is said, is thrown open to the entering in of the messengers of peace and salvation. Who can measure the extent of that great field for missionary labor, or begin to estimate this wonderful development of God's wonder-working providence? What a call is here for extraordinary zeal, and a more thorough consecration to the work of Missions! How weighty the charge—how vastly in-

creased the responsibilities of the Church of Christ! The Rev. Mr. Syle, in a letter dated Shanghai, June 26th, just received, says :

“If the accounts we have just received from *Tien-tsing* be correct, it is a feature of the Russian and American Treaties, (which are said to be actually concluded, the French and English were still negotiating at last dates,) that *Missionaries may have free access to all parts of the country*; that several new ports are to be opened, (one of them in *Shantung*,) and that some degree—I cannot learn what amount—of freedom of ascending the *Yang-tse-Kiang* is to be permitted.

“Surely all this is matter of great rejoicing, if the Church is prepared to enter in at the doors thus opened. God grant that the revival of which we hear, may extend itself to our Missionary operations!”

LETTER FROM THE REV. J. LIGGINS.

It is known to the readers of *The Spirit of Missions* that the Rev. Mr. Liggins and the Rev. Mr. Williams have, for months past, been engaged in preaching the gospel in a region beyond that hitherto occupied by our Missionaries. It has been their joyful privilege to tell to those, who never before heard them, the glad tidings of salvation. The hearts of these young brethren have been exceedingly earnest that so they might be permitted to labor. How welcome to them must have been the tidings, that they and other Missionaries may go everywhere preaching the Gospel of the Kingdom. The following letter presents some facts of much interest in this connection :

“DZANG-ZOK, KIANG-SU PROVINCE,
China, June 21st, 1858.

“REV. AND DEAR BROTHER :—While at Shanghai I wrote you briefly concerning the operations of the Allies at the

North, and also of the *Taipings*, in the adjoining province of *Chehkiang*.

“ You doubtless learned by the last mail that the Allies have ceased active operations, owing to the appointment of *To Mingah*, a Manchoo of high rank, to be Head Commissioner to treat with the Foreign Plenipotentiaries.

“ It is hoped now that the Allies will *insist* that foreigners who have passports be allowed not only to go where they please throughout the empire, *but also to live where they please*. It must soon come to this ; and if it is not demanded at this very favorable juncture, great will be the disappointment of the foreign residents in China, especially the Missionaries ; and, doubtless, this disappointment will be shared by the whole Christian world, and especially by that portion of it which is deeply interested in the success of Protestant Missions in this country.

“ We will, however, continue to hope and pray that free access to the interior, and full liberty of residing there, and of carrying on not only mercantile but Missionary operations, may form one article of the new treaty.

“ Owing to the prospect of a speedy arrangement of this treaty, the Hon. Mr. Reed has deferred for a time his visit to Japan.”

EXCITEMENT AT DZANG-ZOK.

“ On my return to this place I found considerable excitement prevailing amongst the people on account of ‘ the rebellion of the foreigners against the Son of Heaven,’ as they styled the doings of the Allies at the north ; and, notwithstanding our telling them that we came from a country which is at peace with China, they still said that we were to be ordered away. A few days ago, several of the literati laid formal information of our being here, before the *Che-hien*, or Mayor of the City, and begged him to send us away. After considering their petition for a day, he returned them answer, that as war was already waging between the Emperor’s forces and the foreigners, he (the *Che-hien*) had better do nothing

which would be calculated to offend the latter, and thus cause them to come to *Dzang-Zok*.

“ This answer, while it shows that he is a believer in the doctrine that ‘prudence is the better part of valor,’ also evinces his great ignorance of the relations which at present exist between the United States and China. But while there are some who are anxious to have us sent away, there are others equally as anxious that we should remain. Among the latter are many who have attended our preaching, and especially a few who lately have begun to manifest a deep interest in the truth. For their sakes, and for the sake of the many thousands in this city, who, if we were sent away, would have no one to make known to them the way of salvation, we earnestly hope and pray that God will frustrate the designs of those who are scheming for this object.

“ We are all exceedingly rejoiced to know that the Foreign Committee are in favor of establishing a Mission at Japan. Our prayers should now ascend that God would himself set apart, and cause to come forward, the men suitable for the work and the field.

“ At a time of such an awakening at home, when such multitudes are turning from death unto life, and from Satan unto God, may we not hope that there will be *a large increase in the number of Missionaries to the Heathen*; and that China and Japan may have their due share of those who proclaim the ‘glad tidings of great joy *which are for all people*.’

“ Believe me to be affectionately yours.”

We are permitted to make the following extracts from a letter of the Rev. Mr. Liggins, to Bishop Boone. That part which relates to "the great need of additional laborers" we would earnestly commend to the attention of all.

DZANG-ZOK, CHINA, *May 8th*, 1858.

MY DEAR BISHOP :

It afforded me great pleasure to receive your favor of January 18th, and to learn that there was an improvement in your general health; and I trust, and pray, that God will bless the means now being used for your restoration to complete health.

MISSION AT DZANG-ZOK.

We believe that we have selected the very best place to commence a new Mission, which could have been chosen in the present but partially opened state of this country. This conclusion was arrived at after almost six months of itinerancy, and has been confirmed day by day during our stay of near three months here. It is, moreover, a very important place; the most important place, the Rev. W. A. P. Martin says, except the Five Ports, at which Protestant Missionaries have lived, or attempted to live. Perhaps, however, *Soong-Kong*, at which the Williamsons lived a short time, is a more important place.

In my last letter I spoke of our first visit to this city, and of the stay of Brother Williams for a short time in a temple outside the North Gate. When we came the second time we renewed our attempt at getting a house, but with the probabilities day by day increasing, that we should not succeed, on account of the people standing in such dread of the Mandarins.

After three weeks of unsuccessful effort, my teacher and others said that it would be useless to persevere longer unless we could get some persons of influence and authority to aid us.

I had been visited several times by a gentleman of the name of *Dzen*, who came accompanied by his private secretary (*S-ya*) and a friend of the name of *Sih*. I had given each of them a copy of the New Testament, and also of a Geography, Almanac, &c., for which they seemed to be very thankful. Our teachers had been informed that Mr. *Dzen* filled the office of *Kwong-Lok-Z*, at *Pekin*, and that he was now at *Dzang-Zok* observing the period of mourning for his father who died recently. We have since learned, however, that he does not at present fill that office, but has only paid two thousand dollars to the Emperor that he may have the privilege of filling it when it is vacant. I decided to make him a visit, and solicit his

assistance in getting a house. I took with me a few foreign presents, and told his private secretary that if we succeeded through Mr. Dzen's assistance, when I went to *Shanghai* I would bring other foreign articles wherewith to "thank" him, as the custom here is. The result was, that in two or three days we obtained the half of this large house, of which we have now been in the possession about six weeks; and we have the prospect that we shall be allowed to remain and continue our missionary labors without let or hindrance. Of course it is by no means certain that this will be the case; but we have great encouragements to lead us to believe that it will be so. You will, I am sure, dear Bishop, join with us in the prayer that God will so dispose the hearts of the rulers and people here, that we may be allowed to remain, and long proclaim the Gospel of his Grace to those who are living in entire ignorance of Him and of his Son, Jesus Christ our Saviour.

I am compelled to defer for a time sending you the promised account of this place and people; but as I am daily gathering fresh information and experience, I shall, after a while, be able to send you a more full and complete statement than I could at present.

GREAT NEED OF ADDITIONAL MISSIONARIES.

Should we remain here you will see *the importance of at once strengthening the Mission force at Shanghai*. Not but that, if places in the interior are open to missionary labors, two ordained Missionaries, with the ladies and the two native deacons, are as many as ought to be at *Shanghai*, *provided the two brethren are in good health and intend to remain*. But the Rev. Mr. Syles' throat has been getting worse and worse, and should his visit to the north with Capt. Dupont, and his abstaining from preaching, not be productive of the anticipated results, he may decide, and that very soon, to leave for the United States.

Both Brother Williams and myself are very decidedly opposed to returning to *Shanghai* to labor, and never will do so if we can remain here, unless we should be formally requested thus to do by those whom it is our duty to obey; or unless the illness or absence from the field of the brethren now there should make it our paramount duty to return. But in either event we could only look upon our stay there as temporary, and we should continually long for the day to come when we could leave there without acting contrary to our duty. Why is it thus with us? Because we have ever had an earnest desire to go to "regions beyond," and preach the Gospel where Christ is not named; and as these "regions" abound here, and as many of them are far more interesting and favorable missionary fields than *Shanghai*, our regret would be extreme if we had to return and labor where there are already twenty ordained missionaries, and where, humanly speaking, the prospects of success are much less bright than in some other

fields. For there, there is ever before the eyes of the Chinese the pernicious example of abandoned sailors, and other foreigners, who are a disgrace to the Christian countries from which they came; and who greatly retard the work of the missionary—while in this city, for instance, there are no such vicious examples, and the probability is that there would be but very few such, even if the country should be fully opened to foreigners; for this city is off the main routes of travel, and its productions are not of the kind that foreigners trade in. But over and above all this, is the consideration that here there is no one to make known unto this people the way of salvation, while at *Shanghai* there are missionaries, churches, schools, and many means of grace, and the people may be saved if they will. But here the people are perishing in ignorance of that knowledge which for more than ten years has been preached at *Shanghai*. Shall they still continue to perish in ignorance of the way of salvation, or shall we be allowed to remain, and make known unto them that only Name given under heaven among men whereby they can be saved?

It is true that some others take a different view of the subject, and say that missionaries should remain at *Shanghai* to reap the fruit of the seed already sown there. Undoubtedly a large proportion of the present number of missionaries should remain there; and let those who feel called to stay there, and those who are so circumstanced that they cannot well leave, by all means be allowed to remain, to carry on the good work where it was first begun.

But let those who feel no such call, and are not so circumstanced, but on the contrary feel a strong call to go and preach the Gospel where Christ is not named, by all means be allowed to go to the “regions beyond,” and establish new Mission stations, from which the glad tidings of salvation shall sound out into surrounding regions.

In my own case there is another important consideration.

An experience of eighteen months has convinced me that living, surrounded by the rice-growing flats of *Shanghai*, is very deleterious to my health; and should I have to live there, it is very probable that a short time would suffice, as it has with many others, to lay me aside from active labors. But here it is different. When I came here the last time I was in quite feeble health; but I found that living near to and taking daily exercise upon this mountain, or, to speak more properly, this range of mountains, were greatly beneficial to my health. I rapidly regained strength, and now feel better than I have done for a very long time. I desire to remain at *Dzang-Zok*.

I trust and pray that the visit of yourself and the Rev. Mr. Keith to the United States, may result in your obtaining several additional laborers for this important and growing field.

I have thought that a communication from yourself, which should con-

tain a statement of the facts of the case, and an earnest appeal for men, might be blessed to the obtaining of the much-needed laborers.

You, no doubt, greatly rejoiced to learn that *Wong-Sen-Sang*, the brother of your Chinese teacher, has resolved to become a preacher of the Gospel to his heathen countrymen. He seems to have a mind and heart for the work; and we have many reasons to encourage us to believe that he does not take this honor upon himself, but that he is indeed called of God. I find him to be of very great assistance to me in my work, and rejoice more and more that I was led to choose him for my teacher.

Five hours in the day he instructs me in the language, aids me in preparing sermons, &c. One hour I devote to instructing him in the meaning of a given portion of Scripture. He is now going through the Acts of the Apostles. He studies the assigned portion in private, and at one o'clock he comes to me for the explanation of that which he does not understand; after this has been given, I question him closely upon the whole portion, and again on Saturday review. A portion of his time is also given to assisting me in giving books to, and conversing with, those who call. Apart from the Scriptures, I am somewhat at a loss to know what books in Chinese to recommend him to read. The only one that has occurred to me is Mr. Martin's book on the Evidences. I have thought that in the course of a year hence it would be expedient to take some brief works in English, recommended by yourself, and spend a certain portion of time daily in rendering them into the dialect, and thus making him familiar with their contents. If you think well of this plan, will you be so kind as to mention which books you would prefer, and make any other suggestions which may occur to you.

I enclose a letter from him to you.

SHANGHAI, May 29th.

I returned to this place a little more than a week ago. The next day after my arrival I was taken with a severe fever, which confined me to my bed three days, and so prostrated me that I have not yet been able to leave my room. It is to me an additional proof that I cannot hope to enjoy good health here. I add a few lines before the mail closes.

We still very earnestly long for a *married layman* to come and take the superintendency of that important institution, the Boy's Boarding School.

It gave me great pleasure to learn that you was in correspondence with some of the students at Alexandria, and that some of them seem to be much interested in the China Mission. May that interest deepen, and God, in his abounding mercy, lead many of them, with hearts glowing with love to the Saviour, to devote themselves with all their powers to the Saviour's cause among this people.

EXTRACTS FROM JOURNAL OF REV. E. W. SYLE,

FOR APRIL, 1858.

2d. *Good Friday*.—Mr. Nelson conducted the Chapel service this morning, after which I attended the English service at Trinity Church—an enjoyment for which I seldom have the opportunity now, being occupied with the Chinese during service hours. To-day the sermon was preached by the Bishop of Victoria, who is on a visit here at this time.

4th. *Easter Day*.—*Chu-Kiung* conducted the morning service, using (for the first time) the revised version of our Prayer-Book, which has just been printed. It embodies the *Te Deum*, which we had not used before, but which was chanted to-day for the first time. Mr. Nelson administered the Communion; whilst I, poor weak-throated invalid, contented myself with being “door-keeper in the house of the Lord.” In the afternoon, however, I rode to one of the neighboring villages, where they are rebuilding an old temple; and then returned, and (with *Chi’s* assistance) baptized three adults in the Chapel.

At the evening service our congregation was larger than usual.

5th.—In company with Dr. Williams waited upon the American Commissioner, Hon. W. B. Reed, whose affability has already made his visit here a matter of gratification to the foreign community.

6th.—Called to see the Rev. Mr. Collins and his wife, just come out from the Church Missionary Society; they are appointed to this station. Rev. S. Martin and his family (of the Ningpo Presbyterian Mission), are here on their way homeward. So it is, and so it must be expected to be, in this Missionary field: constant going and coming. It has been thus from the commencement; and, from the nature of our circumstances, must so continue. Would that the willingness to *come out* on the part of those who have youth and strength, was commensurate with the necessity for *returning home* on the part of those who can no longer labor here with any effect, nor yet recruit their exhausted forces in the circumstances which surround them!

On returning home in the afternoon, I learned that Lord Elgin, the Bishop of Victoria, and others, had visited our schools in the course of the morning. Mr. Nelson and myself called at the British Consulate, and waited upon his Lordship at a later hour, when we had the satisfaction of hearing him express his conviction that our Mission was pursuing a wise course by teaching English in our Boys’ School. It might seem strange that such a method should be questioned; yet it is a fact, that some of our Missionary brethren are *seriously and conscientiously opposed* to teaching our language to the Chinese, as though a literature such as ours could be injurious to a people whose language is thoroughly heathenized!

7th.—The blind people are learning to make door-mats out of the fibrous bark of the cocoa-nut tree.

The Bishop of Victoria conducted our prayer-meeting this evening.

9th.—Mr. Williams has returned from *Dzang-Zok*. He and Mr. Liggins seem to be working through the difficulties which, as a matter of course, spring up around such operations as that in which they are engaged. They may yet experience two or three seeming failures, but I feel no doubt as to their final success, *Deo ducente*.

11th. *Sunday*.—Again debarred from preaching, because of my weak throat. In the afternoon, took a boat and visited the neighboring town of *Rong Wan*, where I distributed tracts. I was accompanied by *Vun Neur*, one of our oldest scholars that have been led to “profess and call themselves Christians”—the same who was baptized some time since by Mr. Nelson, under such peculiar and interesting circumstances. Hardly any one expected that he would be raised up from the bed of sickness on which he then was lying; but now he is well, though not strong. He exhibits a very sweet and almost feminine sensitiveness of character and manners.

At the English evening service in our Chapel, the Bishop of Victoria gave us one of his pleasing discourses. It is pleasant here, at the only place in the world where the English and American Churches meet on entirely common ground, to find ourselves able thus to interchange ministerial offices with satisfaction.

13th.—I was called upon to act in a novel capacity to-day. At a meeting held at the United States Consulate, I was appointed one of a Committee to attempt the organizing of a police force to keep our neighborhood in some sort of order. The necessity for this has arisen from the presence of a sailor's boarding-house, the inmates of which are apt to be so violent and disorderly that life is hardly safe, while quiet and decency are constantly outraged. Four homicides have taken place close around us during a few months past. A sad comment this on our boasted Christian civilization!

16th.—To-day an invitation was given me to accompany the expedition that is about sailing to the Gulf of *Pechili*; and it has appeared to myself, and to all the members of our Mission, as so opportune (considering my inability to use my voice at present) that I feel as if I had hardly any liberty of choice about accepting it.

More agreeable circumstances than those under which I am likely to go, could scarcely be imagined; and the interest which clusters round the scene where the four leading powers of the Western World—England, France, Russia and the United States—are about to demand new treaty conditions from the ruler of one-third of mankind, is such as makes the prospect an enlivening one, and therefore likely to benefit the physical man, especially since the expedition goes directly to a more northerly latitude. In

view of all which, I am minded to go, and that with a thankful heart, for the kind orderings of a Providence which has always cared for me tenderly from my childhood up.

18th. Sunday.—At *Rong Wan* (where I went again with books) I was surprised to hear a little boy in the street begin to repeat the Creed. He proved to have been one of the boys taught by *Chi*, when he had two schools here.

21st.—Left home in the morning, and joined our ship at *Woosung*. Between ten and eleven at night, the pilot left us at the mouth of the *Yang-tse-Kiang*. We bore up to the northward.

22d.—Our progress to-day was good, bringing us to within about one hundred miles of “Staunton’s Island,” off the S. E. point of the promontory of *Shang-Tung*.

23d.—Wind ahead—little progress.

24th.—The promontory sighted about noon. Cape Macartney and Cape Gower made out distinctly. The navigators of the Macartney Embassy deserve great credit for the careful and minute accuracy of their observations.

25th.—Coasting along within sight of the northern shore of the promontory. Passed the city of *Teng-choo-foo*, and got safely through the Strait of *Mia-tao*. This province of *Shang-tung*, along which we are coasting, is full of interest, as containing the birthplace of Confucius, as being a mountain region of great beauty and salubrity, and as supporting a population so superior in stature and general appearance to the Chinese we have hitherto met with, that they seem almost as if they belonged to another race. When, oh when, shall we have fellow-laborers enough to allow of two being sent to this magnificent province of *twenty-eight millions of souls*!

26th.—At about one o’clock we came in sight of the congregated ships of war—French, Russian, American, and English—that are now lying off the mouth of the river *Pei-ho*, which leads up to Peking. It is a singular and interesting sight, though somewhat desolate, for the waters of the Gulf are so shallow, that we are obliged to anchor eight miles out; and the shores are so low that nothing can be seen from our deck except two small mud forts, which guard the entrance to the river. An extensive bar, with only two or three feet of water on it when the tide is out, forms a most effectual protection against entering the river, though the French and English gun-boats are said to be in readiness to push over it, if necessary.

AFRICA.

LETTER FROM BISHOP PAYNE.

CAVALLA, *July 12th, 1858.*

You will be pleased to learn that our Mission is in an encouraging condition. At Taboo, Mr. J. Ashton (colonist) succeeds Mr. Minor (repentant and hopeful) in the superintendence of Taboo, in the love and zeal of Christ. At Rockbookah Mr. Dorsen holds on. All our stations on the River are occupied in faith and earnest effort. There we had three baptisms, two weeks since; and at Cape Palmas, Brother Hoffman, more than twice that number, two Sabbaths ago. Mr. Crummell arrives to take charge of Mount Vaughan, while Mr. Mann, late teacher, has died in peace.

FROM MISS BALL.

CAPE PALMAS, *July 14th, 1858.*

I STILL suffer frequently from fever, but trust the attacks are losing their power and frequency. I am seldom kept from duty, but my strength is very small frequently; but still I rejoice to labor, even in weakness, for Christ, for it is sweet. He is comfort abroad, and He graciously blesses our feeble efforts.

FROM REV. C. C. HOFFMAN.

ORPHAN ASYLUM, *July 15th, 1858.*

REV. AND DEAR BROTHER:—I am in receipt of your kind favours of the 29th April and the 5th March. The Stevens arrived on the 9th, she brought Dr. Lyon, with whom we are all pleased; he will probably be located here at the Orphan Asylum, and give some assistance in the secular affairs of the Mission, to my relief.

Mr. Crummell and family are at Mount Vaughan, and will soon enter on their duties, having charge of the High School.

We rejoice in the good prospect of additional laborers. From great press of duties I am unable to send anything for the

Carrier Dove, or to send my journal. It is for no lack of matter. Most interesting events are occurring, and God is graciously blessing us. You shall hear from us soon, D. V. I had the happiness of baptizing nine natives a few weeks ago at St. Mark's, and I have one or two candidates for the next baptismal Sunday, from the native towns.

The members of the Mission are all well. The children of the school go onward. Mrs. Hoffman is in good health. My own continues, though just now I am almost sick from over-exertion; the business of the closing term, arrival and departure of the Stevens, &c., have kept me very busy.

With assurances of much love to yourself and the members of the Committee,

I am your brother in Christ.

FROM DR. D'LYON.

CAVALLA MISSION STATION, WEST AFRICA,

17th July, 1858.

DEAR SIR:—This will inform you, that after a pleasant passage of thirty-two days, I arrived home safely. I am now at the beautiful Christian village at Cavalla, and I assure you, since I have seen so many well-trained native children, and the good influence of our zealous Bishop and Missionaries, I have resolved to take an active part in the great work of civilizing and Christianizing my poor benighted brethren. When I behold and think of the solicitude manifested by the good people in America toward my race, I am compelled to ask myself the question, What am I doing for my benighted neighbors? Certainly God has sent me here for some good purpose. And now being convinced of this, I shall endeavor to spend the future of my life in the service of God, and for the elevation of my people. I do wish it was possible for you to hear how beautifully the little native children can chant and sing songs of praises. May the Saviour hasten the day when this little light may illuminate this whole dark continent. I verily believe Liberia to be the hope of Africa. Cape Palmas is certainly the finest locality I have seen in Liberia.

The geographical appearances are exquisitely beautiful. I shall locate at Mount Vaughan, that being the most central point. My professional duties will not occupy more than half of my time, and the other portion I shall devote to whatever other duties the Bishop may assign me. He has engaged my services entirely, which he thinks will be somewhat beneficial to the Mission and myself.

FROM REV. C. C. HOFFMAN.

ORPHAN ASYLUM, *August 5th, 1858.*

REV. AND DEAR BROTHER :—An opportunity offers for Monrovia, and thence by steamer to the United States. I am happy to inform you that we are all well, although none very strong. Since the departure of the Stevens, I have had the pleasure of baptizing four more natives, three adults and one child. We will probably hold our Convocation here next week, at which time about fifteen natives and five colonists will be confirmed. I have written, recently, of the great need we have for a girls' school at Hoffman station. I hope by next year (D. V.) we will commence this good work. The station is growing. Our little village of Christians is a blessed fruit from the garden of the Lord. We have six families; not those who have been raised in the schools, but who have joined us as adults, who support themselves by their own industry. At the Station they have protection from the violence of their own people; they are removed from many temptations; they enjoy the means of grace, and are advancing in civilization as they grow in grace. They are about putting up a house near there, to be used for the sick and outcast of their own people—a sort of hospital; they seeking the destitute, and gathering the sick! Blessed example and holy fruit of the Spirit! What a contrast to their former life!

The Rev. Mr. Crummell and family are settled at Mount Vaughan, and seem to be getting on nicely. I think he has a prospect here of great usefulness. Rev. Mr. Gibson goes by the first opportunity to Monrovia. The Bishop expects to go to "Nitie Lu" next month.

THE EVANGELIZATION OF AFRICA.

EXTRACTS from an address, delivered at a Missionary Meeting, by the Rev. Dr. Wilson, Secretary of the Presbyterian Board of Missions. Dr. Wilson was formerly a Missionary on the Western coast of Africa, where he resided for nearly twenty years.

Rev. J. Leighton Wilson, D. D., was next introduced by Dr. Adams, as one who had resided eighteen or twenty years as a Missionary on the Western coast of Africa, though now the Secretary of the General Assembly's Board of Missions—than whom none is more intelligent and authoritative in all matters pertaining to Western Africa. Dr. Wilson commenced by referring to the recent deaths of eminent Missionary laborers in Africa, and though the circumstances were discouraging, he could not hesitate to sustain and defend the African Mission. He knew there was no problem more difficult of solution than the evangelization of that continent. He did not refer to such of the black race as are found scattered among us at home, though we sometimes wrangle about them as if there was no overruling Providence. The four millions here are but as a handful, compared with the one hundred millions of Africa. Of such difficulty and magnitude was the subject, that he scarcely knew how to approach it. What multitudes are scattered over that country in every direction, and what ignorance and superstition overspread this whole dominion! What scenes of barbarity and cruelty are perpetrated there! Yet they are our fellow-beings, to whom we are commanded to preach the gospel. God, in his inscrutable wisdom, has surrounded three-fourths of this continent with a pestilential atmosphere which no white man can approach with impunity. No man can draw near that furnace without himself being scorched. What is to be done in view of this state of things? It is hardly possible for a Christian community to entertain a greater question than this, or to exaggerate its importance. To withdraw our Missionaries, is virtually to consign those people to perpetual and unmitigated heathenism. The speaker knew of no substitute for the present plan of Missionary operation. In the colonization scheme, he entertained the liveliest interest. The Liberian Republic offers a comfortable home for those in the United States who choose to go there, but it can never exert an influence which will reach the remote part of the continent. To study out the barbarous languages—prepare dictionaries—to give shape to a community emerging into the light of civilization—we never look to colored men as best adapted to this work. We were shut up to the conclusion that we must pursue

this work in the manner already commenced. He thought it not impracticable for white men to be engaged in this work, while they engaged in commerce without impediment. Those employed in commerce, trade, &c., on the coast, were twenty times as numerous as the whole Missionary force. Again, the French government has supported a large civil establishment for the last twelve years on the Gaboon—all for the benefit of a commerce not equal, perhaps, to \$500,000.

But a more weighty argument is the success which Missionary labor has already achieved in that country. He was aware that on this subject there were many erroneous impressions. The whole history of Missionary operations is comprised in twenty-five years—and what has been accomplished? There are fifteen thousand native converts, and many churches; one hundred and fifty or two hundred Christian schools, and sixteen thousand or eighteen thousand pupils are now training. Perhaps he spoke within bounds, if he asserted that a knowledge of the gospel was within reach of five millions of that people. Such general statements may not make much impression, but when we remember the difficulties which have been overcome already, we are utterly astounded. We see that a footing of immense advantage has been obtained, and Christian light beams up at intervals along three thousand miles of coast. Missions are being established all over the great Yoruba Kingdom, and far in the interior of Calabar, once notorious for the slave trade. God has given such tokens of approbation, that Christians cannot do otherwise than go forward.

NIGER MISSION.

TIDINGS have been received from the Rev. Samuel Crowther up to May 9th last. He states that the "Sunbeam" will not be able to ascend the Niger till the rise of the river in July, when the draft of water will be sufficient for the purpose. The encampment at Jeba is therefore still maintained there. All members of the expedition are in good health. The following extracts will be read with interest:—

"At Rabba I had opportunity of conversation with some Arab merchants returning from Illorin; one of them was a native of Gadamis. He offered to take letters from me to forward to Tunis, which he said would go across the desert in two months. They have done some good by telling the people here that the English, the French, and the Americans, are to be found mingling with the Mohammedans in Tunis, Tripoli, Morocco, and other countries in the north, and that we are a harmless people.

"The chief of Zigoshi professes Mohammedanism, and is now fasting. During our stay at Rabba we received many visits from the people, and

had some religious conversation with three intelligent men, the chief of Zigoshi being one of them. The first question they asked me was, 'Whom do you hold fast (believe), Mohammed or Arrabi Isa (the prophet Jesus)?' I replied, 'Arrabi Isa.' They said, 'We hold Mohammed fast.' They said, moreover, 'We understand that the Anasara (Nazarenes) do not like Mohammed's name to appear in their book as do the names of Abraham, Moses, David, &c.' I replied, 'That Mohammed not having been born till six hundred years after Christ, and after the close of the Anasara's Bible, his name could not be mentioned in that book any more than the name of a particular little boy (about two years old) could be mentioned at the time of the revolution when Rabba was destroyed, some sixteen years before.' They were quite satisfied with this explanation, and said they had seen it so in their book that Mohammed came last of all. The next topic of conversation was about Christ's second coming to judgment, which they also believed, and talked with seriousness over the wonderful change which shall take place at that great day."

CHURCH MISSIONARY SOCIETY.

FIFTY-NINTH ANNIVERSARY OF THE SOCIETY.

THE Annual Meeting was held at Exeter Hall, Strand, London, on Tuesday the 4th of May. An abstract of the report was read by the Rev. John Venn, M. A. Resolutions were adopted as follows:—

That this Society, while it desires humbly to praise God for the "spirit of prayer and supplications" vouchsafed to the Church of Christ during the India mutiny, earnestly looks for the continuance of the same grace to revive the work of God at home, in order that the Church may be prepared for receiving the blessing of enlarged success for more abundant labors in the establishment of the Redeemer's kingdom in every land.

That while this society recognizes its sacred obligations towards its Missions in Africa, China, and other lands, where the Lord has signally owned and blessed its labors, yet it regards India, under the restored supremacy of British rule, as possessing a special claim upon its enlarged exertions and expenditure for the conversion of its various tribes to the faith of Christ.

That the present state of the world demands of the Church at home far larger sacrifices for the cause of Christ than it has hitherto made, especially in the sending forth men of all ranks of society, whose gifts and graces qualify them to aid the work of Missions.

The financial statement presented to the meeting was as follows:

Income.

General Fund—Associations, Benefactions, Legacies, &c.	£128,865	3	4
Fund for Disabled Missionaries, &c.	1,901	15	0
Total Ordinary Income	£130,766	18	4
Special Fund for India to March 31, 1858	24,717	16	11
Total received in the United Kingdom	£155,484	15	3

Expenditures.

On account of the General Expenses of the Society at home and abroad	123,469	0	10
On account of Disabled Missionaries, &c.	3,876	9	1
Total Expenditure	£127,345	9	11
Expenditure as above	127,345	9	11
Add balance of last year	1,976	9	6
	129,321	19	5
Income as above	130,766	18	4
Balance in hand	£1,444	18	11

The Local Funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing statement. They are estimated at £9,000.

The Report concluded with the following remarks :—

The Committee, in conclusion, revert to the subject of the Indian Crisis, and to the measures which they have already taken in connection with this great event, an event, the consequences of which they regard as equally momentous to the best interests of British India, and of the whole British Empire. They conceive that the obligation of England towards India is to be regarded in a threefold light.

In the *first* place, England stands related to India as exercising sovereignty over the people. Under the British Constitution every man has a share of responsibility in the principles of Government. Details of administration belong to statesmen; but every British subject is bound by a solemn obligation to use his influence that the great principles of religion and morality may be the basis of the British throne. The Committee have regarded it, therefore, as a part of their duty to declare explicitly their views upon the future Government of India, in relation to the moral and religious welfare of the natives; and they have humbly presented these views in a memorial to the Queen. They trust that the Christian community, of which the Church Missionary Society is a representative, will not cease to urge the

Government of India to avow its Christianity, to admit the Bible into the system of government education, and to decree that all connection with Hindú or Mohammedan superstition shall at once and forever cease and determine.

The *second* relation in which England stands towards India, is that of a parent to uneducated children. We are bound to provide education for the masses of its population. Too long have we neglected this duty. Knowing the people to be sunk in a debasing ignorance, without the possibility of extricating themselves, we have "passed by on the other side." The Government has very lately taken measures to promote vernacular education, and it is for Missionary Societies to provide for the religious element in such education. This is a work in which all denominations of Christians must unite for its effectual accomplishment. The Christian education of a heathen population precedes all questions of ecclesiastical polity. The Committee are thankful to announce the formation of a society, for this object, upon the principle laid down by the Bishop of Calcutta in these memorable words: "Unity and love prevail amongst the different divisions of the Protestant family. We no longer maintain the old and fatal mistake, that Christian men are not to coöperate for *anything* till they agree in *everything*. We now hold the antagonistic and true maxim, that Christian men should act together, so far as they are agreed."

The *third* relation in which England stands to India is that of a Christian towards a heathen country. Hence the obligation on England to impart to India the inestimable benefits of the ministry of the word of Christ: first, through European agency, and then, as soon as possible, through a native pastorate. Here each Missionary Society must carry on its own work. And blessed be God, each Missionary Society has arisen to new and enlarged efforts for its performance. The Committee called together a special Meeting of this society on the 12th of January last, to inaugurate these measures. They appealed for a special fund for the Indian Missions. That appeal has been liberally answered. In four months, as already announced, more than £24,000 had been paid to the fund. It now amounts to £29,658.

This special fund for India will, the Committee trust, be faithfully devoted to the enlargements of the Indian Missions. To secure this, they propose that the General Fund shall still be distributed in the usual proportion amongst the Indian and other Missions of the society. The Special Fund will be added to India's proportion of the General Fund. By this arrangement the Indian Missions will be greatly enriched, while those of Africa and China, and other parts, will not be impoverished. It is hoped, also, that only a small portion of the Special Fund need be applied to repairing the loss of Missionary buildings. The far larger part will be employed in sending out men; the committee feeling assured that the lib-

erality of the Church in future years will provide for the support of as many as they can send out, if only they be men devoted to their Master's work.

In the location of Missionaries who may be assigned to India, the Committee do not propose, as their first object, to open new Missions; but rather to strengthen and complete those which promise well. One strong Mission, they are persuaded, is better than several weak ones. There should be at each central station a sufficient staff of men, first to maintain an effective pastoral superintendence over native converts; secondly, to carry on education to its crowning point, a Training Institution for native teachers; thirdly, to undertake a thorough district itinerant preaching to the heathen.

In respect to new stations in India, as soon as the Society is able to establish them, the Committee regard themselves as pledged in the first instance to the Kingdom of Oude.

Here the Committee must close. They have spread before this meeting a large mass of Missionary enterprise in all parts of the world. They have pointed to the open doors—to the inviting fields of labor, not only white to the harvest, but where the harvest is now falling under the sickle of reapers already on the field. They have given abundant testimony that the Lord has gone out before the missionary band to prepare their way, and to meet and bless them upon their arrival. They have appealed especially for India. The funds are being liberally supplied. They now appeal for men. Year by year have the Committee, at their Anniversary meetings, made this appeal; and they thank God that there has been a gradual increase of Missionary candidates. But the Committee feel this day that the work has far outgrown this gradual supply, and that it needs at once a great company of preachers. They therefore invite to more general and fervent prayer, that the Lord may so revive His work at home, that His Church may both furnish an adequate supply of men, able to endure hardness as good soldiers of Jesus Christ, and willing to go forth for His Name's sake; and also an adequate supply of such as esteem it their great privilege to be fellow-helpers to the truth by contributing to the support of those who go forth to preach it.

Let England furnish such a supply, both of men and means, and she will be no loser by it. For, "Prove Me now herewith, saith the Lord of Hosts if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. . . . And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts."—Mal. iii. 10. 12.

**CHRISTIAN VERNACULAR EDUCATION
SOCIETY FOR INDIA.**

THIS Society, recently formed in England, has issued the following Appeal :

It is too frequently forgotten in Britain, that India is a vast continent, 2,400 miles long by 2,000 miles broad, containing 180,000,000 souls—a population nearly equal that of all Europe, speaking fourteen distinct languages, besides numerous widely different dialects.

India is sunk in the grossest darkness and superstition. Recent events have proved the truth of God's word, that "The dark places of the earth are full of the habitations of cruelty ;" and what else could be expected from those who destroy their new-born female infants, burn their widows, and smother their parents on the banks of the Ganges? These are but the natural manifestations of pagan idolatry.

Government, it is true, has latterly rendered these horrid usages punishable by the magistrate ; but instead of taking steps to remove the superstitions upon which they are grounded, it has, under the name of "*neutrality*," admitted the Shasters and Koran, whilst it has prohibited the study of the Bible in its schools and colleges. And inasmuch as false science is intimately connected with false religion, the true science taught in the Government schools has had the effect of sapping the faith of the pupils in their own religion ; and true religion not being substituted in its place, they usually become sceptics. With great force, therefore, an intelligent Hindu observer may exclaim, "Education must be carried on upon a sounder principle, and religion must be fostered. Don't turn India from idolatry to atheism." Among other changes which late events will produce, it is earnestly hoped that the mistaken policy will be swept away, which, in the forcible language of the Commissioner of the Sonthal districts, "has hitherto made us appear cowards before men, and traitors to our God."

But what, it may be asked, have the Christians of Britain done? "The whole number of pupils in Missionary schools is 80,000, or less than three in a thousand of those who are of school-going age. Tracts of country as large as Prussia, or even as France, may easily be traced on the map of India, without enclosing a single Christian school. Tens of millions of British subjects have never had a single hour's Christian instruction from either teacher or preacher.

The existing Missionary bodies cannot supply the education required ; and it has been shown that "as Missions expand, a less and less proportion of their means is given to schools for the heathen."

To furnish every sixty Indian children of school-going age with one Christian teacher, half a million of teachers would be required! All Europe could not supply such a body, to say nothing of the expense. We must therefore train natives to do this great work for their countrymen. This department of education is clearly the most important.

The education given to the masses must be in their own vernaculars. The miracle of Pentecost indicated for ever the duty of the Christian Church to tell her blessed message to "every man in his own tongue wherein he was born." In Wales the Reformation adopted the mother tongue; in Ireland it trusted to English; and what a lesson does the difference of the result teach! It is a happy circumstance that in India the Brahminical and Mohammedan priesthoods, in their desire to keep the people in a state of ignorance, have left this ground unoccupied for the Christian Church. Let us hasten to occupy it.

Christian Vernacular Schools are necessary for the intelligent reading of a Vernacular Bible. Bible circulation is most seriously obstructed by the inability of the masses to read, and their want of elementary knowledge. In India, as in Britain, the translation of the Bible may be "the first great work in popular and yet standard prose;" and we may yet, if only faithful to our privileges, by extending widely the power of reading the Bible with understanding, place in Christian hands the formation of the mind and the character of the rising generation.

Most of the existing native literature is worthless and impure. It is the duty of Christian Britain to supply such a variety of good, interesting, and very cheap Christian school-books and pure literature, as may gradually exclude the defiling native books, and works written upon the principle of ignoring Christianity, and saturate the whole primary education of India with a Christian leaven. Such books will also permeate among the *females*, and gradually, especially when assisted by the living voice of teachers trained in Christian Normal Schools, give a Christian tone to the indigenous education of the country.

Whilst, therefore, it is admitted that direct evangelistic labor can best be carried out by the various Missionary, Bible, Tract, School-book, and other Societies, "pursuing vigorously their own plans according to their own principles, it has appeared that a Society formed of Christians of all evangelical denominations, resolved, by the aid of their common Lord and Master, to train the millions of India in the knowledge of His glorious Gospel in their own mother tongues, would form the best and most lasting memorial of the sore chastisements and wondrous deliverances by which God has appealed to our nation.

With this view, "The Christian Vernacular Education Society for India" has been established, with a Committee consisting of members representing the various Evangelical Missionary Societies of Britain, to-

gether with many zealous friends of Christian education both at home and abroad.

It is corresponding with the Secretaries of the principal Protestant Educational Societies, the directors of Training Institutions, publishers, and other educationists, with a view to obtain advice, and specimens of the most approved books and apparatus ; and is taking measures to find out the best trained Christian teachers, male and female, who may feel a call to labor in India.

The Society is also corresponding with Missionary and School-book Societies, translators, schoolmasters, and other individuals in India, interested in Christian education :

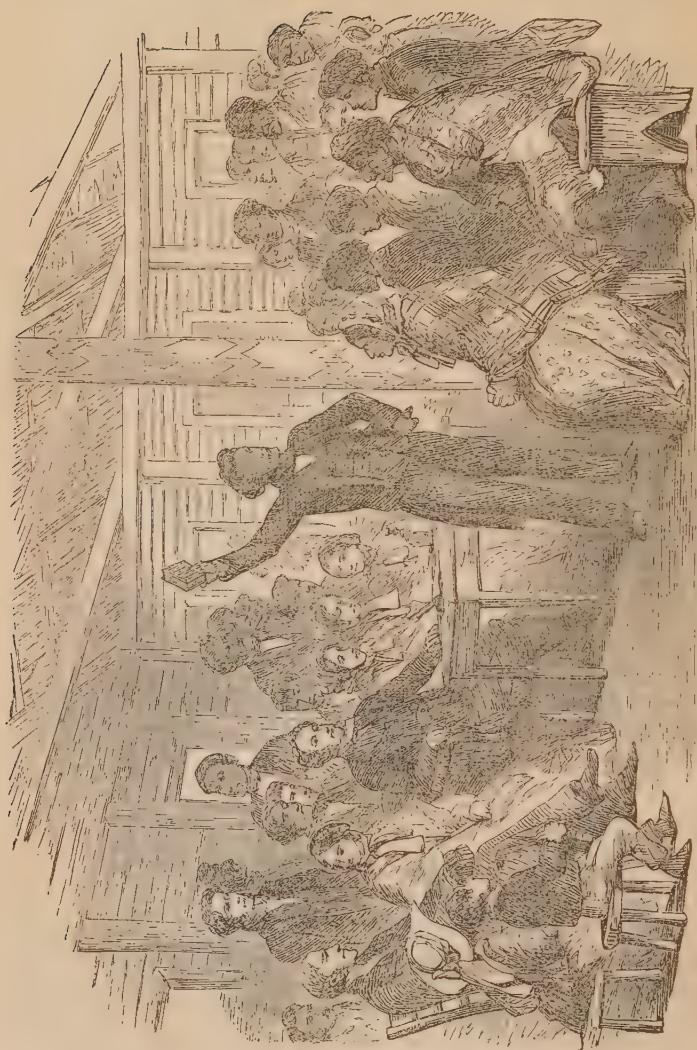
1st. To obtain, as far as possible, complete information regarding all the Vernacular Training Schools now existing in India ; the amount and kind of aid required to improve their efficiency ; the localities where new institutions are most needed ; and the auspices under which they might best be started—whether by the Society itself, or in co-operation with any existing agency. To enable the Society to establish an efficient institution in each Presidency, £10,000 will be necessary, and at least £20,000 to have one for each language.

2dly. To obtain specimens of all the Christian Vernacular books and periodicals, including translations of any portions of the Bible now extant in any language of India, with the opinions of competent judges as to their fitness to be placed upon the list of the Society.

3dly. To ascertain which of the above books require to be re-printed ; what new, original, or translated works are under preparation ; what others are most needed in any language, and by what Societies or individuals they could best be prepared. When once a book is well translated into any particular language of India, it will be a cheap, easy, and improving process to obtain from natives idiomatic counterparts in all the other cognate dialects.

CHURCH MISSIONARY PAPER.

CHRISTIAN FRIENDS :—In our Quarterly Papers thirty years ago we often presented to our subscribers pictures of what New Zealand and New Zealanders were then. Perhaps it was the tattooed head of a savage ; perhaps an expedition of war canoes ; perhaps a native with his grass mat thrown over his shoulders, and his terrible war spear in his hand. At that time the engravings all told of the people's *need* of the Gospel, their wild and fierce customs, the cruelty of that dark place far away in the Southern Sea. Few, perhaps, even of the most hopeful friends of Missions would have



NATIVE BIBLE MEETING AT WAIKATO, NEW ZEALAND.

ventured to look forward, in so few years, to such a scene as we now present to our readers. Yet so it is. Some of the first Missionaries ever sent to the island are even now laboring there; and yet in the lifetime of a single generation such a change has taken place, that you may now come and be present in thought at a Bible Meeting of these converted islanders. Savage habits, savage dresses, are abandoned. The native Christian speaker is earnestly pressing upon his native Christian hearers, not only the blessing of having the Bible for themselves, now fully translated into their own tongue, but the duty and the privilege of sending the Book of Truth far and wide all over the world.

Many were the difficulties that had to be met and conquered before a New Zealander could hold in his hand a printed copy of the whole Bible in his own tongue. When Missionaries first went to the Maori people (as the New Zealanders call themselves), the Maori language had never been written down; the nation that spoke it had never seen a book, never spelt a word, never handled a pen. Nothing astonished them more than the sight of printed paper. They called it "linen that could talk." But patient and persevering men, for the sake of Christ and for the love of souls, listened carefully to the language of this wild people; wrote down its words from their lips; read them over to their native teachers again and again, in order to be sure that they were quite right; composed a Maori Grammar and a Maori Dictionary; translated first a few of the great and precious promises of God's word, then a single book of the Bible—the first was the Gospel of St. Luke—then the whole New Testament; and so at last, after many years of steady toil and study, and one great disappointment when the work seemed almost finished, all the Bible, from Genesis to Revelation, was given to the New Zealanders in their own native language.

It pleased God to give our Missionaries many encouragements to persevere in their difficult task. The natives soon became eagerly curious about the wonderful art of reading; even when only a small portion of the Scriptures had been translated into Maori, it was already made the power of God to the salvation of souls. We have only room for one very remarkable instance. You know, Christian friends, how fierce and bloody the wars of the natives once were. In the early days of our Missionary work, our brethren were cooped up in a little corner in the north of the island, beyond which they could hardly venture to go. There were two mighty warriors who almost divided the country between them, one in the north, the other in the south. The chief of the north managed to procure fire-arms from England, and, with their help, over-ran the whole island, took many of his enemies captive, brought them away to the neighbourhood of the little Missionary station in the north, and drove the chief of the south to take refuge amongst some lofty rocks on the sea-coast, where he was

safe from pursuit. One of the prisoners, named Matahau, learnt to read ; and having managed to escape to his own tribe, told them the wonderful story of the "linen that could talk." The young chief's heart was all on fire with a wish to learn. But where was he to get a book ? They could only procure the remains of a torn Gospel of St. Luke. Matahau was still a heathen, and he only wanted to use the leaves for cartridges to send the musket-ball straighter to the hearts of his enemies. But the young chief was determined to learn ; and night after night he sat with his companions round the fire in the middle of the tent till he had conquered the art of reading. Yes, and far more than that—the Gospel sank into his heart. He must go, though it be into the enemy's country ; he must bring back with him a white man to be his teacher ; and so it came to pass in the wonderful course of God's providence that the Missionaries were no longer cooped up in a little corner in the north, but found the door opened to them many hundred miles away, and the half-destroyed Gospel of St. Luke, in the hands of a runaway slave, thus became to many a wild cannibal the messenger of the blessed story of peace.

This is a specimen of the encouragements which our Missionaries met with in their labor of love. We have said that they had one great disappointment. One night, about thirteen years ago, our Missionary, Mr. Maunsell, was awaked by the howling of a dog. In about an hour afterwards his whole house was a mass of fire. He escaped, indeed, with his life ; but all his books and papers—his cherished translations from the Old Testament among the rest—all perished in the flames. "The visitation," he wrote, "was indeed to me a heavy one ; but I would humbly receive it as the chastisement of the Father who loves, and will promote His cause by His own means. On the evening of the fire, Saturday, I had, according to my custom, consigned my labors of the week to His care, and begged that my studies might be made a blessing. He has answered in a mysterious manner ; and I should be altogether discouraged if I were not aware that the darkest time is often made to usher in the brightest."

This is the true way to meet trials. Mr. Maunsell set to work patiently once more, and he was lately able to write—

"The termination of my labors at translation having given a respite from study, I avail myself of this first opportunity to write to you. **THE WHOLE WORD OF GOD IS NOW IN MAORI** ; and you, I dare say, can imagine the feelings with which I regard the completion, so far, of my labors. I have, through His great goodness, been now spared to assist in the revision of the New Testament and Prayer-book, and to finish an original translation of the Old Testament.

"Dark indeed were my prospects, when, this time thirteen years back, I saw my house, with all my books and papers, swept away in an hour and a half by fire ; when my wife, who was confined next day, lay in a wretched na-

tive hut; when our assistant, Miss Rymill, was also in considerable danger from an attack on the lungs; and I myself prostrated, my hands having been severely burned while I was endeavouring to extinguish the second fire—which took place in the shed in which, with the remnant of our goods, we had taken refuge.

“Still, the feeling has always been strong on my mind, that God had called me to be useful in this particular service. Even when in England, I longed, from reading Martyn’s life, to render some service in the translation of God’s word, and commenced studying Hebrew, and laying in a stock of suitable books. Immediately, as soon as my hands recovered, I set to work again at my delightful employment; and, though often discouraged by the apparent impossibility of getting the work printed in this country, yet God—as I have already informed you—opened a way for my object, in a manner particularly gratifying to my feelings; and has enabled me to complete my work just on the anniversary of my time of sorrows. Whatever portion of my time may now remain to me, it is my earnest desire and prayer that I may have grace to give it entirely to Him.”

And now we repeat to you our invitation, Christian friends, to come and be present in thought at Mr. Maunsell’s Bible Meeting, held at Waikato, New Zealand, a few months ago, when the completion of this great work was commemorated. The people have already had tea together in the large hall; the men nicely dressed, most of them in black suits; the women looking very neat and tidy. The forms have been arranged for the meeting. At one end sit Mr. Maunsell and his family, Mr. Ashwell and his daughters, Mr. James Stack, and the ten native speakers who are to advocate the object. The report states that 20*l.* 12*s.* 0*½d.* have been raised in the course of the year. We must give you some examples of the speeches of our New Zealand friends. They are very short, but much to the purpose.

Ruini rises to move the first resolution—“That the word of God is the only true source of knowledge in Divine things.” “Let no one,” says he, “despise a small beginning; a match yields but a small flame, but who can extinguish the forest it has lit. So this work will go on increasing, till the whole world is filled with the glory of the Lord.”

Henare Ngatiu, monitor of Rangikahu, seconds it. “If we love the Bible,” he says, “let us collect to send it to distant lands; it is the source of knowledge, comfort, and joy.”

Waata, the native magistrate, a very nice intelligent native, moves the third resolution—“That this meeting rejoices to hear that the translation of the Holy Scriptures into Maori is now complete.” “On the other side of the waters they have long enjoyed the entire word of God, whilst we remain here longing for it, but not able to procure it. Let us rejoice in the possession of God’s word, which points out the course to be pursued and the evil to be avoided.”

Selwyn, monitor of Kohaya school, seconds it. "Let me ask, why do we rejoice? 1st. Because God's Word is translated. The way of life is made manifest. 2d. Because God put it into the hearts of our Christian friends to translate the word of life.

Hori Tauroa moves the fourth resolution—"That this meeting recognises the duty of aiding by contributions the British and Foreign Bible Society." "We must honor God's works. Let us show our love by giving our mite to the Lord's work."

Paora Katuhi, monitor of Maire, seconds it. "When there is no cheerer in the canoe it goes slowly, but when the cheerers stand up and urge on the crew, the canoe flies. Now you have plenty of cheerers; show your spirit, pull heartily and bring this Society to the haven, 'when the glory of the Lord shall cover the earth as the waters cover the sea.'"

Kairapu, monitor of Tuahau, moves the fifth resolution—"That an Association be formed, and collectors appointed, &c." "Formerly we only heard of God's word; now we see it. So we first *heard* of the Europeans; we first heard of their clothes, their ploughs, their animals, their wealth, now we *see* them and possess them. We heard of the Bible, year after year; now we shall soon have the whole, through the kindness of this Society. Were it not for the love of God we should not possess His word. The Bible is for each man, woman, and child, that the to persevere light may shine in every place. This is not a work for us to lay aside, but in year by year."

More, monitor of Kohanga, concludes. "I will say to you, as the chiefs formerly said to their dependants when they desired them to carry food for the war expedition, 'Friend, make your heart strong like the green stone. Remember, the food is for you as well as for me.' So I would say, 'I ask you for money; do not withhold it. Remember the word of God is for yourselves as well as others, and in blessing others you will yourselves be blessed.' At first we were foolish; we called things by wrong names; biscuit we called pumice-stone; sugar, sand; and tobacco, rope. God we knew not, nor His truth. Now we have the Bible, and know the true doctrines of Christianity."

The Rev. R. Maunsell made a few remarks confirming the sentiments expressed by the last speaker, that they ought not to withhold their substance from a work of this kind, because the money was not to be expended in this one district; for they would share in the blessings showered on the labors of this Society. He told them how worthless God's word would be without the enlightening Spirit, illustrating it by extinguishing one of the candles on the table, showing that the unlighted candle was of no benefit in a dark room.

A hymn, and a prayer by a native Christian, closed the Meeting, the collection on the occasion amounting to 9*l.* 1*s.* 4*d.*

It was a happy day for England when she had the whole Bible presented to her in her own tongue. Nor can we doubt for a moment that the same Book, blessed by the same Spirit, will have the same power in New Zealand—the England, as it has been called, of the southern hemisphere. If we could hear the voices of our Missionaries as they call to us across the ocean, their message would be—

“BRETHREN, PRAY FOR US, THAT THE WORD OF THE LORD MAY HAVE FREE COURSE AND BE GLORIFIED, EVEN AS IT IS WITH YOU.” (2 Thess. iii. 1).

INTELLIGENCE.

APPOINTMENTS TO AFRICA.—The Rev. H. H. Messenger, of the Diocese of Ohio, and Mr. George Hubbard, a candidate for orders in the same Diocese, have received appointment as Missionaries to Africa, and are making arrangements to embark for their field of labor.

The Rev. Alexander Crummell has again become connected with the African Mission, and been placed in charge of the High School at Mt. Vaughan.

MISS ELLEN A. BOWERS, whose appointment as Missionary Teacher to China, was announced some months since, has felt obliged by delicate health to resign her appointment.

MISS EMMA G. JONES, who sailed from New-York for Shanghai on the 18th of March last, reached Hong Kong after a favorable voyage of 88 days.

RETURN OF BISHOP PAYNE TO CAPE PALMAS.—Recent letters announce the arrival of Bishop Payne at Cavalla, after his visitation to the Windward Stations, of which we have already published an account. He was a passenger on board the U. S. Ship Marion, Capt. Brent, of whose kindness, and that of his officers, the Bishop speaks in warm terms.

We add an extract from the Bishop's letter :—

“All has gone on pleasantly in my absence. And the people gave me a cheering greeting in a good congregation on

Sunday morning ; and in the afternoon I met fifty communicants at the Lord's Supper. At night I had the pleasure of preaching to our peculiar flock of about one hundred, family, scholars and villagers.

On Monday evening I met candidates for baptism, of whom there are three from one school for next Sabbath.

Yesterday I was at Grahway, three miles off, preaching in the villages. To-day at noon I met some dozen communicants from town, as usual, for catechetical instruction ; and, in the afternoon, after some work on our farm, sundry directions for boys' school-house, painting church, attending to applications from hungry men, women and children, went to visit some sick and maimed in town.

Thus, by God's mercy, I am fairly in my routine of Missionary duty again. *Laus Deo.*

Acknowledgments.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from August 15th, to October 1st, 1858 :

Maine.

Gardiner—Christ Ch. 23 00
Wiscasset—St. Philip's. 3 44 26 44

Vermont.

Brattleboro' — St. Michael's,
from Mr. Shea, for China.. 3 00

Massachusetts.

Boston—Christ Ch., for Chi... 10 00
Messiah. ed. of a child in Af. 20 00
Hopkinton—St. Paul's. 2 50
Marblehead—St. Michael's. 13 17
Pittsfield — Edward A. New-
ton, Esq. 50 00
Roxbury — St. James, Greece,
\$11 50 ; Af., 65c. 12 15
Salem—St. Peter's, \$25 ; S. S.
of do., for ed. of a child in
Africa, \$25. 50 00 167 52

Rhode Island.

Newport—Trinity, $\frac{1}{2}$ 100 00
Zion Ch., from Young La-
dies' Bible Class, for Orph.
Asylum, Af. 10 00 110 00

Connecticut.

Canaan—Christ Ch. 2 25
Hartford—Christ Ch. 48 22
Huntington—St. Paul's. 2 00
Kent—St. Andrew's, \$2 50 ; S.
S., for Af., 80c. ; Miss H.
M. A., for Africa, \$5. 8 30
Milford—St. Peter's, \$13 36 ;
for Af., \$10 21. 23 57
New-Haven—From Rev. A. G.
Sheras, for Af. 1 00
Nichol's Farms—Trinity. 2 00
Norwich—Trinity, for ed. of a
child in Africa. 20 00
From C. A. B. R. 1 00
Pomfret—Miss E. A. Bowers,
outfit returned 150 00
Stratford—Christ, \$47 05 ; S. S.
for education girl in Chi.,

\$20; for ed. boy in Af.,
\$25; for Af., Gen'l, \$17.... 109 95
West-Haven—Christ Ch., $\frac{1}{2}$,
\$4 56; S. S., for Africa,
87c 5 43
Westport—Christ, $\frac{1}{2}$ 8 00 360 82

New-York.

Bay Ridge—Christ, to be at
Rev. Mr. Rambo's especial
disposal 42 09
Bedford—St. Matthew's, for
Africa 19 00
Brooklyn—St. Ann's, \$617 93;
S. S. No. 2, \$50..... 667 93
Duanesburgh—Christ Ch. 4 00
Factoryville—Trinity Chapel. 22 83
Fishkill—Trinity..... 5 00
Fort Edward—St. James..... 3 57
Geneva—Trinity, for Chi., \$40;
Af., \$40..... 80 00
Greenburgh—Christ. Mission
Ch. 3 50
Zion..... 6 53
Haverstraw—Trinity..... 2 50
New-York—Intercession S. S.
Mite Soc., for China, \$2;
Miss J.'s Class, for Af., \$3. 5 00
St. George's, John H. Earle. 200 00
St. Mark's, monthly offer'g,
for Chi., \$100; Af., \$100... 200 00
From X..... 9 00
Miss Sally Moore..... 5 00
Richmond—St. Andrew's..... 26 00
Stapleton, S. I.—St. Paul's S. S.,
George and Richard Fair,
for Africa..... 1 00
New Windsor—St. Thomas, $\frac{1}{2}$. 9 47
South Oyster Bay—Grace..... 4 54
Poughkeepsie—Christ Ch. 2 00
Red Hook—St. Paul's..... 10 00
Rockaway—Trinity..... 8 25
Sandy Hill—Zion..... 6 30
Setauket—Caroline Ch. 4 00
Troy—Christ Ch. 10 00
Westchester—St. Peter's..... 59 12
White Plains—Grace Ch., two
Colored Communicants, for
Bassa Cove Chapel..... 1 25
Williamsburgh—Grace..... 3 00 1420 88

Western New-York.

Avon—From five little girls,
raised by sewing, for Af... 3 00
Homer—Calvary S. S., for the
H. S. Gunn Scholarship,
Africa 15 38
Le Roy—St. Mark's S. S., \$35;
at the special disposal of
Rev. Mr. Rambo, Af., \$25... 60 00 78 38

New-Jersey.

Haddonfield—Grace, Af..... 20 00
Morristown—Redeemer, a Mem-
ber 1 00
Newark—Trinity... 20 65
New Brunswick—Christ Ch... 70 25
Swedesboro'—Trinity, for Bassa
Chapel..... 11 68
From a "Friend to Africa".... 100 00 223 58

Pennsylvania.

Bloomsburg—From Rev. A. M.
W., Af., \$10; Chi., \$2.... 12 00
Bristol—St. James's, \$19 42; S.
S., \$8 08..... 27 50
Brownsville—From a "Friend
to China," \$10; for Miss
Emma G. Jones, from an
old friend, \$5..... 15 00
Carbon Co.—Summit Hill—St.
Philip's S. S., for Af..... 2 00
Chester—St. Paul's S. S., an-
nual pledge for the ed. of six
children, Chi..... 48 00
Lancaster—St. John's Free Ch.,
for Chi., \$8 63; ed. child in
Af., \$20..... 28 63
Lancaster Co.—Columbia—St.
Paul's S. S., for Africa..... 14 50
Lower Merion—Ch. of the Re-
deemer, for the Bassa Cove
Chapel, Af..... 31 00
Minersville—St. Paul's, for Af. 5 00
New Milford—St. Mark's S. S. 18 53
Newtown—St. Luke's S. S., for
Af..... 2 50
Chestnut Hill—St. Paul's..... 100 00
Kingsessing—St. James's..... 22 25
Susquehanna Co.—Dundaff, St.
James', for Chi., \$3 25; S.
S., for Af., \$11 45..... 14 70
Miscellaneous—From Rev. R.
B. D., for education in Af. 25 00 366 61

Maryland.

Calvert Co.—Christ Ch. Par... 12 00
Baltimore—St. Marks', $\frac{1}{2}$ 5 00
Frederick Co.—Near Easton—
Wm. H. Tilghman's sub'n
to Cavalla Messenger (to
be discontinued)..... 50
Georgetown—Christ Ch., from
two members of, for Bassa
Chapel..... 10 00
Hagerstown—St. John's, for
Africa 12 07
Washington Co.—St. James'
College, for St. James' Ch.,
Af..... 100 00
Washington, D. C.—Christ Ch.,
from a few members, for
Bassa Chapel, Af., \$12 50;
S. S., for do., \$50; two
teachers, for do., \$12 50... 75 00
"Sigma"..... 20 00 234 57

Virginia.

Alexandria—Grace, Chi., \$5;
Af., \$5..... 10 00
Alleghany Springs..... 24 00
Berkeley Co.—Martinsburg—
Trinity Ch. Ladies' Mis-
sionary Soc., \$8 77; from
a friend, \$4..... 12 77
Botetourt Co.—Buchanan—
Trinity 35 00
Charlestown—From a friend... 5 00

<i>Fairfax Co.</i> —Theo. Sem., S. S., for education of child in Af. 20 00	
Theo. Sem. Miss. Soc., for China, $\frac{1}{2}$	100 00
<i>Fluvanna Co.</i> —Rivanna Par- ish, St. John's Ch.....	10 00
<i>Halifax Co.</i> —Thomas Bruce, Esq.	15 00
<i>Lawrenceville</i> —St. Andrew's Ch., from servants of, 69c.; S. S., from P. E. H.'s S. S. class, for Af., \$5.....	5 69
<i>Leesburgh</i> —St. James', from a portion of the congregation, for the Day School under the care of Miss C. Jones. China.....	100 00
<i>James City Co.</i> —Bruton Par., for Chi.....	11 00
<i>Jefferson Co.</i> —Leetown—From Miss Kate Clarkson.....	2 77
<i>Jefferson & Berkeley Cos.</i> —Nor- borne Parish, \$4 35; for Af., \$4.....	8 33
<i>Nelson Co.</i> —Nelson Parish— Christ and Trinity Ch.'s, \$20; Miss J. C. A., \$20....	40 00
<i>Salt Sulphur Springs</i>	2 50 402 08

North Carolina.

<i>Raleigh</i> —Christ Ch., from la- dies of, $\frac{1}{2}$	5 00
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South Carolina.

<i>Beaufort</i> —St. Helena's Church, from Ladies' Missionary Society, for Af.....	99 00
<i>Charleston</i> —Grace Ch. Bible Class, for scholarship, Af., \$20; S. S., for scholar- ship in High School, Af., \$100; from "R." for Bp. Payne, Af., \$50.....	170 00
St. Michael's, \$29 45; Af., \$5.....	34 45
<i>Pendleton</i> —St. Paul's.....	13 00
<i>Richland</i> —From "C.".....	5 00 321 45

Georgia.

<i>Macon</i> —Christ Ch. S. S., for Af. 10 00	
<i>Savannah</i> —Christ Ch., from three lady members, for Af., \$30; from a member of, for Japan, \$10.....	40 00 50 00

Alabama.

<i>Mobile</i> —From Miss Harriet Dodge.....	25 00
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Florida.

<i>Monticello</i> —Christ Ch.....	10 00
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Mississippi.

<i>Pass Christian</i> —Trinity Fe- male Sem., per Rev. Dr. Savage, for Af.....	15 88
<i>Yazoo City</i> —Trinity, S. S....	5 00 20 68

Louisiana.

<i>Natchitoches</i> —Trinity, \$8 45; from colored people of do., for Af., \$1 20.....	9 65
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Ohio.

<i>Cleveland</i> —Grace, for Af.....	7 00
<i>Chillicothe</i> —St. Paul's, for Af..	30 84
<i>Gambier</i> —Harcourt Par. S. S., for education of child in China.....	30 00
<i>Marietta</i> —St. Luke's, for Af., \$19; a lady, for do., \$10.	20 00
<i>Mount Vernon</i> —St. Paul's S. S., for Mount Vernon Native School House, Nitie Lu....	110 86
<i>Steuensville</i> —St. Paul's, for Af., \$5; Mr. M. Andrews, for Af., \$2.....	7 00
<i>Wheeling</i> —Miss A. C. Hildreth, for Af., \$5; Mr. T. G. Tin- gle, for do., \$3.....	8 00
<i>Zanesville</i> —St. James'.....	35 75 257 65

Illinois.

<i>Galena</i> —Grace.....	13 00
<i>Waverly</i> —Mr. S. G. Allis, $\frac{1}{2}$	5 00 18 00

Indiana.

<i>Fort Wayne</i> —Trinity.....	11 10
<i>Richmond</i> —St. Paul's, \$17 50; S. S., \$3 02; German S. S. of do., \$6 07.....	26 59 37 69

Kentucky.

<i>Louisville</i> —St. John's.....	10 00
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Tennessee.

<i>Knoxville</i> —St. John's S. S., for education of child in Af....	10 00
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Missouri.

<i>Palmyra</i> —St. Paul's College, from Rev. Francis J. Clerc,	2 00
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Iowa.

<i>Iowa City</i> —Orphans' Home of Industry, for Af.....	2 00
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Legacies.

<i>Newark, N. J.</i> —Estate of Han- ford Smith.....	216 31
<i>Cooperstown, N. Y.</i> —From late Theo. Keese.....	10 00
<i>Brooklyn</i> —St. Ann's, from the estate of Miss Lettie H. Pettit.....	250 00 476 31
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Amount previously acknowl- edged.....	63,154 87
Total from October 1st, 1857, to October 1st, 1858.	<hr/> \$67,814 68